

Introduction

“I became known to you by an appearance, so that you will tell My people that *YHWH* is My name. I spoke with you in a dream, so that you will tell My people that *Eheyeh* is my recalling” (*בְּמַרְאֵה אֵלֶיךָ נִוְדַעְתִּי לְמַעַן תִּסְפֹּר לְעַמִּי*) (*כִּי יְהוָה שְׁמִי בְּחִלּוֹם דִּבְרִי בְּךָ לְמַעַן תִּגִּיד לְעַמִּי כִּי אֲהִיָּה (זְכָרִי)*).

Know that I, the little Abubrahim, have studied before Raziel, my Rabbi, for thirteen years, and I could not understand anything from the meaning of his books until I had thirteen years. Later on, a small matter from the secrecies of his books of prophecy – which are seven books – was made clear to me. Six of them are complete books, and one of them, which is called *Haftara* (Prophets) is half a book. The names of his six books are: *Sefer Melitz* (Book of Speech), *Sefer Ish Adam* (Book of the Man Adam), *Sefer Ha-Brit Ha-Chadasha* (Book of the New Covenant), *Sefer Ha-Edut* (Book of the Testament), *Sefer Chaim* (Book of Life), and *Sefer Ha-Yashar* (Book of the Upright). As for me, while I was calculating those prophecies, while speaking of them and comparing them to the words of the first prophets of blessed memory, and while writing a few of them for a few who loved me, knew me, and were my friends, I saw [things] in my dreams. And by thoughts, they answered me in the visions of the nights, when a deep sleep [already] fell upon my organs. And fear came upon me, and trembling. All my bones were made to shake. Then, a spirit passed before my face, who made the hair of my flesh stand up. It stood still in the likeness of something that was before me, as if I did not know of its appearance. A sleepy form was before my eyes, and I

heard a still voice. He said to me: "Rise!". Interpret my words by my knowledge. And I understood that he wished me to interpret the words of Raziel by the concealed way that is in them, and not at all by the simple way. I rushed and wished to ask him questions, and he ascended and disappeared from before me. And I saw: "For God speaks in one way, yea in two, though man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, in slumbering upon the bed, then He opens the ears of men. And by their chastisement, He seals the decree that men may put away their purpose. And that He may hide the pride from man. That He may keep back his *Nefesh* (lower soul) from the pit, and his life from perishing by the sword (**כִּי בְאַחַת יְדָבָר אֶל וּבְשֵׁתִים לֹא יִשְׁוֹרָנָה:)** **בְּחִלּוֹם חֲזִיוֹן לַיְלָה בְּנֹפֶל תְּרֻדָּמָה עַל אַנְשִׁים בְּתַנּוּמוֹת עָלֵי מִשְׁכָּב: אִזּוּ יִגְלֶה אֲזֶן אַנְשִׁים וּבְמִסְרָם יַחֲתֵם: לְהַסִּיר אָדָם מִעֲשָׂה וּגְנוּה מִגִּבּוֹר יִכְסֶּה: יַחֲשֹׁד נִפְשׁוֹ מִנִּי שְׁחַת וְחֵיתוֹ (מִעֵבֵר בְּשִׁלַּח** (Job 33:14-18). This is to save his *Nefesh* from death and redeem him from any pain; "To bring back his *Nefesh* from the pit, that he may be enlightened with the light of the living (**לְהָשִׁיב נִפְשׁוֹ מִנִּי שְׁחַת לְאוֹר בְּאוֹר)** (**הַחַיִּים**)" (Job 33:30). And I woke up from my slumbering, rose, and began to write on a certain day the interpretation that he order me. I know that many of those that ask for the truth will rejoice about it a lot, and many of the fools will blame me for interpreting the words of these books in their secrecies by completely taking them out of their simplicity. Nevertheless, I will not keep what does not combine with the combiner [the one who makes permutations] of the intellect, for I know that he will never understand the things [the aspects] of wisdom. I did not write this interpretation for him, and if he will happen to see it, he will think that it is written in Indian, for he does

After informing you concerning the cause that brought me to write this interpretation that I have called *Metzaref Ha-Sechel* – whose secret is the dwelling of the intellect – I will return to hint for you at the secret of the life in the World to Come in short as I believe it to be, as I have received it from the mouth of Raziel my Rabbi, and as my heart knew from what I have achieved in every divine achievement. You should grow wise in my words and in the words of all those that spoke of this [even] against my belief, examine the parts, and choose the one that is best for you, for your mind will draw you towards this belief. For, by telling you my opinion, I have already saved my *Nefesh* from all your sins, and you should not be forced by beliefs. I have only to inform about their truth and nothing more.

Know and understand, you that consider that, concerning all that will be called either reward or punishment, those reward and punishment are not dependent on the thought of the one being either rewarded or punished. And man, after he dies and lived, does not have this as a debt or as perfection. A few people believed that, after the resurrection of the dead, there is no death, and others completely denied the resurrection. Others denied his death after the man has lived, and others thought that the real reward is that nothing in the world as it is today will change, but all the dead will rise, eat, drink, and have children. And they will never die, neither them nor their children. Others believed that the essence of the meaning is that they will never die even though their fathers died and most of them were Jews. But they say that a Messiah will come and resurrect the dead, and they will never die again. A few of the believers say that he will come to remove all the *Nefashot* from the people that died from hell, from the

hand of *Satan* who received them because of the sin of Adam and Eve that broke the Precepts of the Lord by eating from the Tree of Knowledge. If they were able to say that their bodies are not dead, they would have said it already, but they were not able to. But they say that from the first moment their Messiah came, saved the *Nefashot*, and died. And he will further come, and save the bodies and the *Nefashot* together, and they will never die again – neither them nor him. The one willing to lie will drive away his witnesses.

I cannot give in detail many of these strange beliefs, but in general they lose the order of the divine intellect and its purpose. Even though they correct the order of the human intellect and its arrangement – i.e. were it not for the fool drawing according to his imagination the drawing of the reward that the Lord will give him and drawing his punishment that frightens him – this would have been a cause for the loss of the entire first order. If the first order would have been lost, it would have not been possible for the last order to exist. For it will not be revealed to whom is not worthy. The human intellect, which arranges everything with wisdom, did not oblige the matter to be something else besides this. But when he concealed a little, he revealed a lot up to the point where every intellectual was not caught in the web in which the fool was caught. For, if he were caught in it – with him being studying all the days of his life, and even the books of wisdom – it would be already known that his heart is shut and uncircumcised, and he does not circumcise it. And if he circumcises it, he does not settle, as if he did not circumcise. And if he settles, he reveals the crown and he will come to reveal more. When he touches the crown, he will instantly die. Therefore, you need all of this from the

revealed and from the concealed, but it is entirely spiritual, greatly concealed, and covered. As this itself was done to the believers of the hinted beliefs. For we inform the fools that the bodies will forever live in the Garden of Eden, and eat, drink, and procreate. And the punishment is their opposite. We inform the intermediate [person] that the reward is that the bodies will live forever, and they will neither eat, drink, or procreate, but they will enjoy the brightness of the *Shekina* (Divine Presence). And the punishment is the opposite. We will inform the single [person] with humbleness that the true reward is the separation of the *Nefesh* from all kinds of matter after the complete spiritual achievement, and never losing that spirituality, as it is not possible for its cause to have a loss or be lacking at all. And the punishment is the opposite of this.

Being this so, behold – you that consider – which of these interpretations is more excellent among all the interpretations of the *Torah*, prophecy, and wisdom – whether the realized one is complete, the combined that is the realized and the spiritual are together, or the spiritual is entirely by itself in this. And so are all those that resemble it that are from its kind. Indeed, I know that you, who consider this, will not praise any interpretation among these three kinds, but only according to the class towards which your knowledge inclines and in which the belief of its virtue is according to your knowledge. If it is about the realized, you will praise the realized; if it is about the combined, you will praise the combined; and if it is about the spiritual, you will praise the spiritual. Indeed, I further know that whoever is from the cast of the realized will think about the spiritual as an unbeliever, in the same way that the one from the cast of the spiritual will think about the

realized as a fool. Indeed, whoever is from the cast of the combined will lean here and there, and he is the one who is called 'perplexed'. Sometimes, he will praise the fool, and sometimes the unbeliever. He will think that he is neither fool nor unbeliever. It is known that, if the perplexed will try exit from his confusion, he will return to be spiritual. And if not, he will remain to be perplexed all the days of his life. There is no doubt that the fool might return to be perplexed, and this is a great merit for him. The perplexed might return to be an unbeliever, and this is the essence of the virtue. And my saying, 'unbeliever', means a denier of a lie that was compared by the fool to a dead, even though he [the fool] thought that he [the perplexed] is an unbeliever of the truth. For I did not change his name, but I have changed his thought. This will never be so that the complete [person] who denies the lie and admits the truth returns to be perplexed, for he has already emerged out of all the confusion that is in the belief. The perplexed will also not return to be a fool, for he has already studied things that brought him out of the foolishness. But since he was not complete, he remained perplexed. Because the prophetizer that searches for the divine speech from the Lord is the most complete of mankind, we needed to write matters that deal with these three recalled matters, for the recalled casts are three.

Indeed, the interpreter can interpret the things in the three recalled manners, but the one that receives the divine speech will already achieve from the matter of speech, which is dissimilar from the three hinted kinds. But it is a matter that is called by the sages of *Kabbalah* "The Secrecies of the Names". It can never be appropriately interpreted in a book, but it is possible to hint at it. It is the matter of the sequence in which the value of the name in it

takes any value, and the order in it is any order that was, is, and will be. It is the thing about which it was said: "By the word of the Lord were the heavens made, etc." (Psalm 33:6). And it was already said: "Then, I was by Him, as a nursling" (Proverbs 8:30). It studied that the *Torah* said to Israel: "I was the vessel of the work of the Lord". For it was said: "Then, I was by Him, as a nursling". Do not read it as 'nursling' (אִמּוֹן), but as 'master' (אֹמֵן). It was also said: "In the beginning" (Genesis 1:1). Do not read it as 'in the beginning' (בְּרֵאשִׁית), but as 'in me is the beginning' (בִּי רֵאשִׁית). In me is the intellect, and it created the world. It was already said: "By me kings reign" (Proverbs 8:15). These homilies deserve to be interpreted, for they are not as their simplicity in any way, but their interpretation is very excellent. And it is that the *Torah* in this and what resembles this is a name for the active intellect, which is called the Word of God, or the Spirit of God, or His Saying – and also His name and His honor. For it will hand down its knowledge and achievement to the sages of the Lord, and it is truly the Holy Spirit.

After introducing all that I wished to introduce, seeing a benefit to begin its matter, and putting it as a key for the entire book, you should ponder in the books of the divine and human wisdoms. I will return to the interpretation of this first book – *Sefer Melitz* (Book of Speech) – and consider it nicely. And you will be beautified.

Examine the intellectual, examine the combiner of the belief, prefer the intellect, combine the shape of a property, attain knowledge, hide it in the middle of a sight, reveal the secret, and look at the form.

"In thoughts from the visions of the night, when deep sleep falls on men, fear came upon me, and trembling. And

all my bones were made to shake. Then, a spirit passed before my face, which made the hair of my flesh to stand up. It stood still, but I could not discern the appearance thereof; a form was before my eyes; I heard a still voice (בְּשַׁעֲפִים מְחִינֹת לִילָה בְּנֶפֶל תִּרְדָּמָה עַל אַנְשִׁים: פָּחַד) קָרָאֲנִי וַיַּעֲדָה וְרַב עֲצָמוֹתַי הִפְחִיד: וְרוּחַ עַל פָּנַי יִחַלֵּף תִּסְמַר שְׁעָרַת בְּשָׂרִי: יַעֲמֵד וְלֹא אֶפִּיר מִרְאֵהוּ תִּמּוֹנָה לִנְגֹד (עֵינַי דִּמְמָה וְקוֹל אֲשָׁמַע) (Job 4:13-16).

The thoughts of humans are very different from each other: According to the thoughts of everyone of them, according to the many words that are found in their mouths, and according to their actions upon the majority what is shown to them in their dreams will be. As my thought wanders in the matter of the essence in the prophecy and dreams of the prophets and their ways, its entire action is in writing books of wisdom and books of prophecies. The divine intellect, which I recalled in the introduction, awoke me to write the interpretation of the seven recalled books. And I hereby begin with the last book, which is *Sefer Melitz* (Book of Speech). I will recall each one of them in the beginning of its interpretation. And after it, I will further interpret each one up to *Sefer Ha-Yashar* (Book of the Upright) and complete this with the *Haftarah* (Prophets). And I will put it in the likeness of a seal for the entire interpretation that includes all the books. I will ask the Lord to help me in whatever I do, and to reveal before my eyes and heart the secrecies of all these books. And my Lord, my Rock will save me from any obstacle and error, and guide me through the straight and correct way in them.

Raziel the prophet, my teacher and Rabbi, said to the Lord, the God of Israel: Give thanks, you that see the Lord of Israel. When he began with this matter, he first recalled

the Explicit Name. And he said that what is called by this honorable and dreadful name that is written with the letters of concealment and is called by nobody is the thing that is worthy of truly being called the God of Israel, whose secret is the God of the active intellect. He wrote outside two names, which are an appellation for this single name, for this holy name is indeed threefold, and it is the name of the object [also: The noun]. And it is the name for the *Midda* (emotional attribute, *Sefira*) of *Rachamim* (Mercy), and it is the name for the *Midda* of *Din* (Judgment). Therefore, three names from them are one truly Special Name, for the essence of the name is not without its *Middot*. And its *Middot* are also not without it, and they are neither added to it nor lacking from it, for they are its powers. And its powers are in itself, and itself is its powers. No human being can perfectly know the truth of this thing, for if we knew one thing from the truth of His *Middot* – which are His titles – we would know Him. And this is denied from the nature of any intellect except for His – blessed be He. We will only know from Him in what He acts with His *Middot*, and we will achieve a little of His actions, which He revealed to His prophets by this: By the way of achieving His precepts and their causes in their secrecies. Therefore, whoever knows more than the secrecies of the *Torah* and the meanings of the Precepts according to the concealed way, which is revealed to the sages of *Kabbalah*, is the one who knows more from the truth of His actions – blessed be He. And by this, he will be closer to Him.

Behold, 'Raziel' (רַזִּיָּא"ל = 248) aimed at informing us about His name – blessed be He – according to the concealed way, in order to bring us closer to Him – blessed be His name. He divided the words and sometimes placed one letters as if it were a complete word, in order to

inform us that each word is a world for itself in *Kabbalah*. He ordered those that see this magnificent divine power to give thanks to His name, and he inverted the word 'Raziel', making it [=] 'Yizrael' (יזרא"ל) – to inform that Israel is Izrael as Abraham is Yaakov because of the combinations of both of their *Middot*, which are *Chesed* (Loving Kindness) and *Emet* (truth), as in the saying: "You will show faithfulness to Yaakov, mercy to Abraham" (Micah 7:20). He hinted with the word 'thank' (הוד"ו = 21) at the name [=] *Eheye* (אהי"ה, I am), for the two names are nouns that were combined from the name *Y"V* (יה"ו = 15). And they are *YH"V YHV"V* (יה"ו יה"ו = 47). Their secret is *Hod* (הוד"ו, Glory = 15), "thank will thank" (הוד"ו = 47), and also [=] 'thanking confession' (וד"י = 47), and also [=] 'thanking confession' (הוד"ו), *Hod* (הוד"ו) – and thus *Y"V* (יה"ו = 16). 'I will thank *YH"Y*, he will thank' (אוד"ה יה"י יוד"ה = 66). Indeed, the verification of the name is the 'acknowledgement' (ההודא"ה = 26). And so 'His Glory' (הוד"ו = 21) is in the Name [=] *AHY"V* (אהי"ה), [=] 'acknowledgement' (ההודא"ה), [=] 'surety' (ודא"י). And the concealed is 'the surety' (ההודא"י = 26). And with [=] 'this, it is enough' (ז"ה ד"י), for [=] 'He is enough' – blessed be His Name.

They asked for his eyes and joints. He said that his thoughts, which are the righteousness in the body, by being good have asked for his eyes, which are the eyes of the intellect that see anything according to its essence, which is the last day for the life in this world to be the requested day. A man of Judah immediately said: "Give ear, this is the answer of the intellect that answered those that asked". The man of Judah recalled that his name is special for the Jewish tutoring, and informed us that the essence of condolence is not only for the thoughts, but for those that asked until they are complete in the perfection of Judaism

– i.e. the tutoring of the knowledge of truth and removing it from confusion. Therefore, he said: It is the condolence of our belief, for what is the matter of the belief in asking if it would not be so? And moreover, [what is the point] by recalling 'from the dreadful God' (אל"ל נור"א = 328), whose secret is [=] 'from the son of God' (מב"ר אלהי"ם), as the matter of "And the appearance of the fourth is like a son of the gods" (Daniel 3:25) [a reference to Christians]? It is from mercy, as the matter of merciful and repenting [performed] on the blessing of the food. On the first year for the *Malkut* (Kingdom), he hinted at the renewed virtues for a small and powerful *Malkut*, and compared the older ones that are obsolete to the *Malkut* that was very powerful at the beginning. And now, its power is canceled, and it weakened in the essence of weakness. The secret of 'a small and powerful ray' (קר"ן קטנה וחזק"ה) (קר"ן = 640) is [=] 'the small and powerful intellect' (שכ"ל הקט"ן) (והחזק"ק). He said that with the renewal of his *Malchut* the Lord informed him about the superior knowledge. He said that, while seeking in Sinai 'from the Almighty' (מא"ל שד"י) (מא"ל שד"י = 385) – i.e. while seeking the ways of Mount Sinai that determine the truth of the giving of the *Torah* – he ascribed the seeking to itself and the place to itself. He said *Sini* with a *Chirik* ('i' vowel) under the *Nun*, and he did not actually say Sinai – i.e. its special power is for it and not for other things. The letter *Mem* from *Sinim* cleaved to 'the Almighty' (מא"ל שד"י), whose secret is [=] 'from the Lord' (מהש"ם). And its truth is the 'Shekina' (שכינ"ה). He said that he sought for the *Malchut* of the intellectual powers that are the children of Yaakov, to know what their essence is. He also sought for the *Malchut* of the physical powers, which are in the kings of the earth – i.e. – the kings of all the bodies that are called Earth.

After he sought for these two *Malchuiot* (Kingdoms) in general, found this growing ray, and knew that thanks to it all the intellectual powers from the exile will be saved, he immediately began rejoicing. He said: House of Israel, start with bliss and joy from this day on – i.e. your king that will save you already came to you, and he is a messenger aimed by the Lord to come to you to be a king upon you, for He is dreadful and terrible, having valor and bravery. He called him a Tiger, for he kills whatever is the body of a predating animal. He eats and drives away any evil animal – i.e. any evil thought – and kills it. For so he was called, by saying that 'killer is his name' (קטל"ן שמ"ו = 535). And its secret is [=] 'small and complete' (קט"ן ושל"ם), and another one is [=] 'for the camp of God is his name' (מחנה אלה"ם שמ"ו). About this, he further said: And according to the God of Israel, my God will awaken wars in the earth, for his God was angry with those that enrage Him – i.e. He will awaken the thoughts/inspirations in the hearts in order to fight in one's existence, and to wonder from which close place this new king comes now, what this is, and about what the entire confusion between us is, with us being peaceful and quite up to the previous day. This is nothing but a divine cause, for we committed sin before Him and enraged Him. This will be said by the ideas of any intellectual person, for all the ideas, the imaginations, the thoughts, the drawings, the wisdoms, the intelligences, the opinions and the *Middot* are powers that are carried in the organs. All the organs resemble the matters of the governments of the world in the human body that is called in general a Microcosm including the Macrocosm. As there is in the world in general one leader, which is the First Cause to all, so the body of any intellectual has a First Cause in his generality. Sometimes, he will be called 'god', and sometimes it will be said about him that he has a god

And it is because, while all the powers are ascribed to him, he will be called their god; and while estimating his First Cause, he will be called the son of God. While combining with any of the internal organs that are excellent for awakening him to act from it in order to receive its abundance, he will be called the Holy Spirit, for it drives the spirit of man that ascends. Then, it will be in the likeness of a human thing by way of example, as if it was a power from his powers. Moreover, any vessel is ready to carry his shape and draw it in his likeness and image. By achieving this, he will be called by this name. Therefore, it is inappropriate for you to err in His names after this preface. This is why he said this.

Now, Raziel began to speak mouth to mouth with the new king as if he is advising him concerning the whereabouts in all his wars. For Raziel knows more about the physical powers than him, because for him they are still new and he is still young in his kingship. It is as if Raziel is not allowed to give him an advice from himself, but rather informing him that his advice is the God that is his Father. And about Him, he said: Who brought you up to here. It is known that, by the strengthening of the human intellect upon his powers after he rules over them, none will be able to stand before him. Therefore, he said: And about any people and any kingdom that will not worship You, I will make their memory cease from among the earth and blot out their names from under heaven. For all those that are not from the generality of those that worship Him with devotion are blot out from existence. So, He said: All the kingdoms of the earth, I will give to you, and you will build Jerusalem and My abode – a new structure that will never again be destroyed, for he is the one that builds the Temple as a renewed structure that will never be

destroyed. Happy is the man who builds a house of dwelling for Him, and keeps His right of possession and help, which are from the side of His cause. And He recalled that these two will never be separated.

Indeed, all nations said that the king Ramlus the *Satan* (ראמלוס השטן) will fall before you. This is the matter of God that promised to save him from the hand of those that hate him. And he is the king that is thirteen years older than him, for, when he begins falling, he will forever fall. Our sages of blessed memory recalled the name of Armalus the *Satan* (ארמלוס השטן), and it is the name of the evil inclination, which is the angel of death itself. But they said: Please, rise, pass the passage of Yabak – [which] is a metaphor for the passage of this world, which is in the likeness of the passage of a small river or a small sea that man can cross quickly, easily, and in a short time. It has another secret in it in *Gematria*, and there is no need to recall it here. He further said: Pursue the nation that remained in the foreseen city. Its matter is that, when your enemies flee from before you, do not think that this is enough, but know that it is not enough, for you need to pursue them until they are no more lest they will grow strong and return to battle with you. All is a metaphor for the powers that sometimes weaken because of the intellect that needs in any way to strengthen the powers of the intellect and deny everyone that prevents this achievement in any side of the lack. He continued with this up to: For their shape knows them. The foreseen city is a metaphor for the power of sight, which is the place of feeding [also: Fornication]. After that, he commands him to take the advice and pass in anyway the passage 'of the small city' (הי"ם הקט"ן = 225), which is the secret of [=] 'the small day' (הי"ם הקט"ן). And he hinted about the close heresy,

which is [=] 'the small village' (הכפ"ר הקט"ן = 475) that is [=] 'the small pitch' (הכופ"ר הקט"ן) in which it is appropriate to stick strong tents so that he will not fear any of those helping the unbeliever – which is the power of lust that is in the organ of the genitals called 'a small contemptible organ'. Since he was strong, he was ordered to take with him one hundred Jews – great and young – and to place one head with a heart upon them – i.e. that he combines for himself all the powers that indicate his virtue, whether they are strong or weak, putting one leader upon them that will force them to strengthen what has an intellect. He said after this that the king will order the Jews that are drawn after him to write the Explicit Name on a standard of a new parchment in black ink. He said that this standard of theirs will go before on war in the likeness of the book of the *Torah*. Behold, this indicates the knowledge the Name, when it is carved on the heart that is called a standard. And it is hard to be afraid of the Name. And with the Name, the fear of the *Nefesh* awakens from it, for a demon is found in his spirit and scares all physical power from before him. Then, the new king will be able to grow strong, and the old king and all his powers will quickly run away from before him. And he will be afraid to return, to turn towards himself the face of war. Concerning this, he said: And by this, you shall conquer any nation and tongue – i.e. whoever stood before you in the beginning. Therefore, he was compelled to tell him to adjure any town that he will capture and conquer under himself, in order to move it to the name of 'Raziel' (רזיאל"ל = 248) and the name of his Rabbi, who is the king – or you might say the angel. He included the three holy names together from the inside. And indeed, the secret of the *Nikud* (vowel points) that is found in the Special Name in this entire book. And the rest of his books is a matter concerning the crown. And

it cannot be written explicitly in any way, but it was delivered by *Kabbalah* (tradition) mouth to mouth to the one that is worthy, the master of the combinations – for he did not break it.

Then, he began informing him that, because he keeps the Precepts of the Lord, he does not fear the great king. For he will be defeated before him anyways. Moreover, he will become blind and never see his face, for the Lord swore to deliver him to his friends to torture him. His power already failed him; his eye grew dark and its moisture disappeared, for these were his helpers, and they have failed. And there is no power in them to stand. If so, it is good to chase after his remaining powers up to the Gate of the Heavens, for they flee and this one 'chases' (רוד"ף = 290). His end is to be [=] 'separated' (פרד"ד) from all of them – i.e. a separate intellect. Behold, he is ordered not to think about standing in the place of war with him – which is the heart. And he should not enter the room, for there he also has the power of speech. He was prepared for the speech, for if he will imagine he will listen to him and believe his words. It is as if an underwriter entered for 'Raziel' (רזיאל"ל = 248) to suffer the power of that imaginary speech and all of its accidents. And he was already destined not to reach there alive. Its matter is that the secret of the 'movement of a brothel' (מהל"ך בורד"ל = 337) is [=] 'from the generality of speech' (מכל"ל הדבר"ר), and the evil inclination can never reach there, for its words are particular and not general. And concerning the words of the human intellect that is called the good inclination, its true words are general. And those combined are particular and general, but they are never solely particular.

Behold, he said: And he is 'Bradahel' (וברדהא"ל = 248), the servant of God and your servants, and he ordered that

he is also a means between the Lord and himself according to the speech. And 'Bradahel' is [=] 'Raziel' (רזיאל"ל) himself. Thus, he said to him: If you swore on Bordel (בורדל = brothel) the Living Lord, you are exempt. He already indicated that the words of the Living God are combined both ways. It will be understood from them that they are the adjuring itself, and it will be understood that they are the adjuring by which [=] 'Raziel' adjured now for being exempt from his adjuring. What is the adjuring that is between the two inclinations, which are the two kings? It is the adjuring of blood and ink by which a man speaks both from within and from without. This means that, after Ramlus flew to the skies – i.e. flew to the skies and became 'a tail for the light' (זנ"ב למאור"ר = 336), which is [=] 'the zodiacal sign of Reuven' (מז"ל ראוב"ן) being Aries – the blessing and the primogeniture was taken from it and given to Josef, whose zodiacal sign is Aquarius – i.e. his power is the power of Aquarius. Do not think that I believe that there is a zodiacal sign for Israel, but know that I believe that the twelve tribes are against the twelve zodiacal signs and against the twelve months, and that they rule the months and the zodiacal signs. For, therefore, they were called tribes and rods – for they indicate the government and the kingdom – by saying: "The scepter shall not depart from Judah" (Genesis 49:10). And it is all the more so by me thinking that Israel, his sons, daughters, women, fathers, mothers, brothers, fathers-in-law, cattle, and all their matters are carved in this particular body. Some of them are physical and some are spiritual; some of them are bodies and some are spirits, but this is not the place to explain them. We will return to say that Raziel hinted at the matter of what will happen to the human intellect with the lustful powers, for they dwell in the island of foreseeing – i.e. that which is settled on the sight of the eyes. And in

them is their being while they exist. They order him not to trust them and keep away from them with all one's power – he and all those that are drawn after him, for they are His people. They ordered him not to lighten his burden from upon their necks, and also warned him not to make it heavier, for they are too weak to suffer the greatness of the emotional state lest they rebel against him. Therefore, they order him to entrust them to the man that is close to him – i.e. for he will know how to lead them while he is separated from the man. This means while he is not found in action up to the time that he returns, for he revolves in the likeness of "They ran and returned" (Ezekiel 1:14) – time after time. They destined him not to know how to lose what he gained, for the eyes of the Lord are always there to help and be useful, as the matter of "The eyes of the Lord your God are always upon it, from the beginning of the year even unto the end of the year" (Genesis 11:12), and also of "And My eyes and My heart shall be there perpetually" (1 Kings 9:3).

Now, it was further destined that from there help will come for him, so that he will not need to pass himself through the known passage with him. And he will also not need to pass with him except only two hundred people from the people of the island of foreseeing. And they are one hundred circumcised against one hundred uncircumcised. This is a metaphor for the spiritual and physical powers, for the spiritual are circumcised Jewish powers admitting the truth, while the physical ones are uncircumcised powers that are closed, shut, and sealed, which inquire about the truth. He told him that by passing, if he thinks to return again, he will not take all of his excellent powers with him, so that this man will not be left empty from any good and will leave to him all the primary

evil powers. So, this man will not return to what was in him in the beginning from the lessening, but he will take something and leave something. The matter of the number two hundred is not constant but rather an indication about a small quantity, as the matter of seven or ten that will determine a quantity in many places. Behold, he gave him a cause concerning that, for it is not appropriate to do something besides what he told him by saying: Lest he boasts himself against you. The entire continuation of that matter is up to the saying: They did not recall God and also forgot the words of priest. And he ordered about all that is concealed with the verse, "There was a little city" (Ecclesiastes 9:14). And is known to all that it was interpreted by our Rabbis of blessed memory concerning the human body and about the change of its physical and spiritual powers.

Then, he interpreted: "Because the Hebrew women are not as the Egyptian women; for they are lively" (Exodus 1:19). And all of their powers are spiritual and depend on the voice, the wind, and the speech that is the Holy Spirit. The secret of 'taking revenge of the enemies of God and those that anoint besides Him' is known by the concealed way, for the powers of the organs do not know divinity, and they enthrone upon them whoever defeats [them]. And whoever is in power wins – i.e. whoever is more evil, more proud, and overcomes his friends must rule over the organs. This means from the organs that carry the four kings that are vapors – warm, cold, moist, and dry. For they are not familiar with divinity except for the action that they do. And this anoints that in nature [in general] and in accident [in particular]. Therefore, they are the enemies of the thing/speech/word, for they do not exist and it does. Its

simplicity does not require interpretation, for who are those that anoint besides it is interpreted.

He began advising him and told him that he will strengthen his powers and lift them up so that all those that see them will be afraid of them. He ordered to support them according to their feeding requirements. The time of hunger of two years and another five years in which there is neither plowing nor harvest is a hint at the seven planets, the two lights, and the five perplexed stars that govern after thirteen years up to the completion of twenty years, which is the secret of the celestial court in which man is judged. Then, he is judged by the Lord and not by them at all. And it is the secret of 'man' (אדם = 45) with 'the man' (האדם = 50). Therefore, he ordered him to hunt for food for the Lord and fight Amalek, which is a general name for all prosecutors. They said five years because of the completion of the 'jubilee' (יובל = 48), whose secret is [=] *Mem"Chet* (מ"ח) years. And so is the search for the secret of 'five years' (חמ"ש שנים = 748), and you will find [=] 'that they are forty-eight years' (שהם מ"ח (שנים). The matter of the land of Israel is to capture it and also cast blockade on it so that it will be possible at the end to purify it – i.e. what was satisfied in the beginning, good, and handsome, had in it love and identity, and emerged from the truth will be excommunicated until all the evil and bestial powers die, so that at the end the superior powers in it will be purified. And love, will, and identity will return to it with purity and as *Kosher* (sanctified). Thus, we need to know the generality, after Raziel informed that it is the man in general, all of his knowledge, and all of his advice to the human intellect in general – which is the small king to be kept from *Satan*, who is the big king that first governs it. For the power of *Satan* is upon the small king.

He warned him that it is appropriate to be quick, powerful, and brave against all of his warriors, and promised him that he will succeed by doing this. He returned and blessed him with the Name so that he will listen. And he told him: By listening, the Lord will be with you. He tied the matter and strengthened it, and from the generalized blessing of his, all his enemies will be given to him and he will judge them. The Root ordered that his existence be with man to avenge the Lord from those that forgot His name. He recalled with him three titles that are needed more than anything and did not combine them at all. But he placed each title in a special way for itself by saying: The great, the mighty, the dreadful. He did not put *Vav* (ו), in them and he did not put God (אל), for this is the secret of the *Rachamim* (Mercy) for the righteous – i.e. in His great name, which is growing, increasing, and dreadful with a He (ה), as known. For, when this will be known by whoever knows Him, immediately all the general or particular physical power will be subdued under him. For the *Midda* of *Gedulah* (Greatness) is what orders the virtue of its master, while the *Midda* of *Gevurah* (Severity) brings fear to the hearts, and the *Midda* of *Yirah* (awe) sustains the first two *Middot* with strength. The last one leads to be kept from any sin, and the first leads to keep any Precept out of love. But the middle one leads to this and that, with the power and the ability being found to reward the lovers and the God fearing persons that do what is appropriate, who take heed of doing what is not appropriate of being done. And those that invert the divine meanings are punished.

Behold, he was blessed with additional days and by shortening the days of his enemies, and this is because, as the intellect remains with the man in this world longer, the

man adds wisdom. And if it is separated, it will not be able to add a virtue to his virtue, for what is appropriate is what he gained. And he walks with it in himself, dressing and glorifying in his world, which is his reward – either great or small. But it has nothing that prevents him after the separation. Behold, this human intellect, when it begins emerging from potential into action, is soft and very weak. Therefore, it has no power to stand before those that inhibit it until it considerably strengthens. This is similar by way of metaphor to the lad that studies one verse by heart. And because his knowledge of it is weak, even though he knows it today, he will forget it tomorrow. When he studies it more, it will strengthen him more until he will not forget it for seven days. But after a year, he will forget it until it will be as if he never saw it. For this is a natural matter in man. And therefore, when he studies it very well, he will never forget it. Thus, the intellect by growing very strong will always be found ready for all wisdom and knowledge, and it will never forget. And it will be found with the man of our days, as it was said concerning this: “I have set the Lord always before me; surely, He is at my right hand; I shall not be moved” (Psalm 16:8).

The issue of his saying to him is: You will govern seas westward, and you will have wealth, properties, and honor as much as you desire. And he further told him: And you will have mercy on the children of Yaakov, for you are a child of Yaakov and you will be called the savior of the children of Yaakov. These two verses are loyal witnesses that this recalled king is the King Messiah and no other in any way. Ponder upon them appropriately and it will be made clear to you from them, after you will know that the name Messiah is combined to these three matters. First, the intellect that acts in the truth will be called a Messiah, and

the hint is: “And this is his name whereby he shall be called, the Lord is our righteousness” (Jeremiah 23:6). Messiah will be called the man and the one that is destined to bring us out of the exile from under the hands of the nations in power that will be abounding on it from the [side of the] active intellect. Messiah will also be called the material human primeval intellect, which is the savior and redeemer of the *Nefesh* and all of its excellent powers of the *Nefesh* from under the hands of the physical kings, their nations, and the lustful inferior powers. It is a precept and an obligation to reveal this matter to every intellectual person among the intellectuals of Israel in order to save him, for there are many things that are opposite in the opinions of many Rabbis. Moreover, they disagree with all the thoughts of the many nations in the lands. It is appropriate for any intellectual person that asks to prophesize to see with his eyes and with his heart any man among the men of the earth as fools, as if they were monkeys. And all their actions are as the actions of parrots, and their thoughts are as the thoughts of Shenhabim, which are all kinds of animals. It is appropriate to bless them – blessed is He Who changes the creations. The three of them are species of monkeys, and all their actions are imaginary. And the man with them is as the one who found himself alone in the forest and that knows that there is nobody there besides him. And his body is in danger among the evil animals that are always found in the forest. But they do not have a power over his *Nefesh*, and it is the intellectual *Nefesh* that remains after the life of this world. Indeed, because he is among them, he is from their kind and from them, as one of them. And today with his intellect, he excels from their kind, isolates himself from them, and returns to be another divine species after being human.

It is appropriate for every man of them to be in his eyes more excellent than the side that will be called man in potential. It is possible that he emerges into action and does not drive away one of them from teaching him the Precepts, the Torah, and righteous ordinances. He will inform them about the secrecies of the laws according to their foolishness [according to what they do not know] – some of them by a particular way, and some in public in front of all. This is as the matter that the hearts will not wonder about him, and he will always try to be loved from above and lovely from below, until this people will inherit two worlds – this world and the World to Come. For this is the essence of perfection. This matter requires a great wisdom and a strong settlement of the *Nefesh*. All this is truly appropriate to be done up to the point where the prophesized will not incline [to one side or another] – i.e. the one that excels in the knowledge of the Lord [inclining] from this toward the right or the left. But when he sees that the people go wrong in either their actions or belief, then it is not be appropriate for him to do so, but rather the opposite of all that was recalled, even if he will be killed by them for the honor of the Lord. For it is appropriate to announce their wickedness and heresy on each side. Even though it was known by all that he wishes to stand against the people, they will stand against him with strength if they are wicked and infidel. And if they are righteous, they will listen to the Lord, examine his words and books, and rush to return to worship the Lord with all kinds of work according to the Precepts of the *Torah* and by the way of its famous interpretation that is called *Talmud* of Babylon. That which is worthy of this will be drawn after this, and that which is worthy of that will be drawn after that. But if the Lord compelled him to make famous a thing, and he did it up to the point that every lad in town called him

simpleton, crazy, or bare as the matter of Elisha, it is appropriate for him to make his face as the face of a lion and neither listen to a man at all nor ask for the essence of essences concerning what the Lord has ordered him. But he should do and speak for the honor of the Lord. He should emerge into whatever you wish, for about this it was said: "And all your deeds will be for the name of God" (*Avot* 2:12). And so did Moses by going to the Pharaoh the first time, until he made it worse for the people. And they told him and Aharon his brother: "Because you have made our savour to be abhorred in the eyes of the Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us" (*Exodus* 5:21). At the end, they won, and everyone under the yoke returned to be consoled by his words. So are the ways of the Lord, always – blessed be His name!

Raziel said: After half a year since I ran from the tower of *Anael* (ענאל), I chose the house of Israel for myself. He stated with this that there is a thing that is called a Tower, and it is in the likeness of a town. And it is a tower that is in the *Torah* in the generation of the scattering. And it is a matter in which man thinks of growing. It was called a Tower because they asked according to it the secret of the Lord concerning the matter of "The name of the Lord is a strong tower: The righteous runs into it and is set up on high (מִגְדָּל עַל שֵׁם יְהוָה בְּרִירוֹן צְדִיק וְנִשְׁגָּב)" (*Proverbs* 18:10). It was ascribed to *Anael*, and it is a name that orders. It is the power of answering, and its secret is as *Samael* (סמאל). Therefore, he said that he ran away from it and asked for a more general place compared with it in which he will ascend. And it is the house of Israel, whose secret is the congregation of Israel. He said that he hid there while ascending – i.e. [in] the name of the place –

receiving virtues of divine wisdoms. For it is the place of the *Gevurah* (Severity) of the intellect and the weakness of mankind. He said that he asked to know the essence of the meaning concerning the congregation of Israel. And then, the Lord sent him a new power and called him *Aza* (עזא, goat, Aries), the minister of the Host of the Lord. And He made him a messenger between the Lord and him, and called him with a new name. Know that, as long as He renews his name, this determines in what he was then or in what he will be soon. He called him *Dragiel* (דרגיאל), the son of *Shaalhiel* (שאלהיאל). And he is *Raziel*, the son of *Shalviel* (שלויאל). And this is a name that is derived from the rank – i.e. from the rung. He ordered that he should be lifted up in the word of achievement, for he sought for the Lord and asked for the God *YH* (אל יה), the God of Israel. Therefore, he was ascribed with the name Hebrew, the prophet. The Lord destined him with the time that will come in which Israel will be peaceful, after the revenge of the enemies and the lack of the lights. And this is understood from what came before [this].

Now, Raziel said that after Uza the messenger told him what the Lord ordered him to inform him, with the name of Uza being a concealed matter – some part of it lacking and some being complete. He lifted up his eyes to the heavens and saw a simple firmament, and his *Nefesh* was almost stripped from its lower matter by seeing this. And behold, the speech told him: Speak by the renewal of the Name, and it is the name of *Gvarviel* (גברביאל) the son of *Shalgabiel* (שאלגביאל). Add to him *Gevurah* to ask questions of wisdom – this on top of that and that on top of this. “For one higher than the high watchers, and there are higher than them” (Ecclesiastes 5:7). He told him: Why do you worry for the loss of the three kinds of light? And he

informed that they are sorcerers, and that it is appropriate to worry for the loss. And so, he first hinted them by calling them ‘holders of the eyes’. The Lord informed him that they are three kinds of transgression, whose secret is *Ayin*”*Zain*, *Gimel*”*Ayin*, and *Shin*”*Dalet* (ע"ז ג"ע ש"ד). He destined him so that at the end of seven years they will be deposed from the world with three kinds of virtue that are born from Wisdom, Intellect, and Knowledge. He recalled him that the birth of these three has thirteen years at the time that it is hinted here above. He said that now these three spies keep increasing, and he called them so in the language of habit – i.e. they grow strong in him with habit and study. He further awakened him, renewed his name, and called him *Zrubavel* (זרובבאל), the son of *Shaltuel* (שאלטואל). And it is written with a *Vav* and read with a *Yud*. Behold, he was called like this to determine that he will seal a secret in his heart, which is the matter of birth from the superior God. For *Alto* (אלטו, high) is in Latin ‘superior’; *Alti* (אלטי, high ones) are ‘superiors’, and also *Altus* (אלטוש, high) is ‘superior’. He informed him that he will reveal to him the secret of the powers that act in existence according to Him, and he then called him *Shluchei* (שלוחי, my messenger) to rule that His wish is that he will also reveal what He revealed to him in writing or by mouth. He called the powers ‘spirits’, and said: My three spirits”. And he ascribed them to Him, for they are His because of their great closeness to Him. He said: These are the lords gods that judge the entire land according to Me. He ordered him to ask them where is His place – not His essence – to order that, even if they do not know His place, they know His Precepts according to His wish. After that, He explained the division of the three spirits and said that they are four and also five. He explained and said that

the one is two, the other is two, and the one is decisive in the middle. He called the divided females and the decisive males to determine the virtue of what decides for them.

These are the matters of the man with his for, because these are an abode for the *Neshama* (upper soul) and an abode for Wisdom. And so, the sun is an abode for the Wisdom and the *Neshama*. The heart is an abode for the spirit and an abode for the intellect. And so, the moon is an abode for the intellect and the spirit. The liver is an abode for the *Nefesh* and an abode for Knowledge. And so, Mars is the abode for Knowledge and the *Nefesh*, with you knowing that the blood is the *Nefesh*, and with you knowing that the knowledge includes the lust of sexual intercourse. This is as for example, "And Adam knew his wife again" (Genesis 4:25); "And he knew her again no more" (Genesis 38:26) – and many numerous others. These with thought are four, and they return to the three elements that are within the four [elements] of the earth. The spirits with the intellectual *Nefesh* are four, and the lights are three. And with the zodiacal signs, they are four. Moreover, all of them are of five kinds – two lights and two kinds of planets that are standing and perplexed. And the *Teli* (תלי, serpent) is enthroned upon its throne, deciding in the middle. Thus, hand and brain are above, the stomach and the liver are below, and the heart is in the corpse, which is its abode that is decisive in the middle. And so, Thought and Wisdom are above, Intellect and Knowledge are below, and the intellect is decisive in the middle. Also, the single *Neshama* is above, the living *Nefesh* is below, and the spirit is decisive in the middle. And behold, all are said. After this, He destined for him that at the end of *Mem"Hey* (45) years he will be helped by all of them by the help of a virtue and the help of kings

that reign upon them, which are the names. He did not recall in this the time of years. And therefore, you will know that the secret of His saying concerns this help, and the end with *Mem"Hey* [years] is during distress – i.e. during the time of trouble. This is a very eminent and excellent destiny. And about this, he immediately told him: You should not fear, when every king will exchange his kingship's crown. And he gave him the meaning by saying that it happens because the crown of the *Torah* is the Crown of crowns, and he continued with the meaning up to the end of the matter.

After this, he opened another excellent opening and said that the Lord showed him one new insight. He said that in it he found himself in the superior world, in the sight of prophecy. He said: He lifted up his eyes and saw three planets in the likeness of the three shapes of kings that are fighting each other. He said that one of them had the crown of the tail of *Satan* upon his head, and another was with the crown of the tail of an angel upon his head. He said that the third one is the decisive and is called *Mamnan* (ממנן = 180). His likeness is the likeness of man. He has an open beginning and a closed end, and this is entirely its interpretation. Know that what he recalled about seeing three planets in the likeness of the three shapes of kings that are fighting one another are three names of three that exist. And they are an angel, a wheel, and a man. Truly, know that each wheel is *Satan*, and this is a great, wonderful, and concealed secret, for it is by necessity a matter that has a shape – and understand this in general! Know that this is a complete imagination with no doubt. And about this man, he is compelled to be an angel from the side of his intellect, a *Satan* from the side of his imagination, and a man from the side of his feeling.

Behold, the head of names of the three of them are *AM"Sh* (אמ"ש = 341 [the three mother letters]). Their middle is *DLA"T* (דלא"ט = 44), and their end is *KMN* (ן, ם, ך). Behold, man was in the middle between the angel and *Satan*, and this is the secret of *MNTzP"K* (מנצפ"ך, the final letters), which were said by the foreseers, for the number of *Kaf* (כ') is twenty, and it returns to be five hundred – ך. The number of *Mem* (מ') is forty, and it returns to be six hundred – ם. The number of *Nun* (נ') is fifty, and it returns to be seven hundred – ן. But *Pey"TZaddi* (פ"צ) were in the beginning. This was eighty and that was ninety, and the order of their number was not changed, for the long were also eight hundred and nine hundred. And behold, they are as their order. The secret of *KM"N* (כמ"ן = 100) in the small number is *BD"H* (בד"ה = 11), and their generality is *Kuf"Yud* (ק"י = 110). And these and those are eight letters. Thus, the secret of *BD"H ChQ"Y* (בד"ה חק"י = 129) was complete, and it is that in the book of the *Torah* it will be found with one crownlet. But *Sh'O'TN'Z' G'Tz'* (ש'ע'ט'נ'ז' ג'ט'ז') are with three and three crownlets. But *M'L'A'K'Th S'V'P'R'* (מ'לא'כ'ת' ס'ו'פ'ר') the work of a writer = 837) have no crownlets at all, and the secret is the [=] 'numbers of an angel' (ספרות מלא"ך). 'A pair tree of *Satan*' (ז"ג ע"ץ שט"ן) = 529): The secret is [=] 'an advisor of *Satan*' (יע"ץ שט"ן). And each 'advisor' (יע"ץ = 170) talks, as the secret of the name of this book that is called like this for the matter of [=] *Sinim* (סיני"ם), which is a name of the town in which it was written. The other two, which are *Sefer Ish Adam* (The Book of the Man Adam) and the *Sefer Ha-Brit Ha-Chadasha* (Book of the New Covenant) will determine the signs of *Nissan* and the secrecies of its powers. The secret of 'numbers' (ספרות = 746) is [=] 'names' (שמות) [=] 'that draw' (מצירות).

Behold, *KM"N* (כמ"ן) in the long [calculation] are 'the shapes of the drop' (צורות הטפה = 801), which are [=] 'the drops of the shape' (טפות הצורה). And from them, men and women were created, and they include the *Neshamot*, which are all the names of the *Sefirot* that are counted – which are the number of 'chaos' (תה"ו = 411). And they are the drops of the intellectual shape, and they are 'a name, name' (ש"ם ש"ם = 680), which are 'bond, bond, bond' (קט"ר קט"ר קט"ר = 1800), [=] 'Th"R Th"R Th"R' (ת"ר ת"ר ת"ר). For six hundred, whose secret is 'lie and truth' (שקר ואמת) = 1047), are an equality for the lack of a hundred of them and for the addition of a hundred to them. By giving this, which is the tail of *Satan*, they divided it into that, which is the tail of an angel. The three of them will be equal in the rung of man. This will be their filling, that will be Adam, and that will be hate (שטם). The secret of this will be *ThRO"A* (תרע"א), the secret of that is *ThRD"A* (תדר"א), and the secret of that is *ThRSh"T* (תרש"ט). The secret of *Mem MK"N* (מ' מכ"ן) is Haman, which is Mars. Therefore, its beginning is open and its end is sealed as the matter of *Mem"Samek* (מ"ס = 100) in the one that had a sexual intercourse and in the virgin. They are the secret of 'the Jews' (היהודים = 80) with the Lord by the way of the congregation of Israel, which sometimes is a virgin and sometimes no longer a virgin. Therefore, he said that the loot was two hundred men – one hundred circumcised and one hundred uncircumcised. This secret was already hinted above in the proverb of the precepts of the king, and it is also about the quantity of a number – but behold the exchange of a true number! *Satan* first had five, for the number of *Nun* (נ') is fifty, which are five. And they will return to be seven, which are seven hundred. By it being five, it is truly *Nun-Tet"Shin* (נט"ש, abandoned =

359), and so its friends are similar to this. Indeed, "And he begot a son" (Genesis 5:3). And he called his name *Azriel* (עזריאל), and he gave to it the meaning of fear, for it is quickly exchanged. It is because, when an intellect was begot to him – which is a son from the Word of Intellects – he will be helped by it from the Lord, for His way is the way of the flaming sword that turns every way. And it will be born only from what concerns the intellectual things.

He explained more and said that the ten were divided into *Gimel*"*Zain* (ז"ג = 10) in the secret of searching and stealing the sacrifice. Therefore, he recalled the heifer [which was necessary for the ritual purity in the operations of practical *Kabbalah*] and the goat, and he already hinted at the deer's aid in the secret of the name of the son. He then affixed the question within the heart and also by pen, and not by the goat or by time. And every goat is a zodiacal sign [Aries], and whoever queries it is an idolater. And behold, time [the domain of the six *Middot*] is [folded] in itself, for Israel has no zodiacal sign. He now informs us that each blood is ink at the beginning, and it returns to be ink with the death of the blood without [the need for] confession – i.e. when blood is a vessel of power of a prosecutor against the intellectual person. Therefore, it was punctuated above in order to remove its powers from it, and it has neither meaning nor vowel points. And it is outside its columns. It is a hint at the matter of "And set a mark" (Ezekiel 9:4) – a mark of life (a mark of ink) and a mark of death (a mark of blood). After this, he showed us the shape of his achievement and informed us that his blood returned to be affected, to be ink – i.e. from dead to living, wishing to say that the *Neshama* (upper soul) of the living spirit in him through the achievement returned to be an alive and wise intellectual shape. He knew that it is

worthy of remaining eternal in the cause of its achievement, and he turned from being dead to being alive. He knew that the life in this world, by being the set for the life in the World to Come, is worthy of being called 'death'. Our Rabbis of blessed memory hinted at this by saying: "What master is a man born from a mother and what master is a man of a living mother?". The explanation is that, concerning whoever wishes to die, *Baba* will live in this, and concerning whoever wishes to die, in this will live *Baba*. The secret is that by killing his evil inclination his good inclination will live, and by killing his good inclination his evil inclination will live. Therefore, David said: "And my heart is wounded within me" (Psalm 109:22). Our Rabbis of blessed memory further hinted about this eminent secret by saying: "Even the wicked are called dead, even in their lives; and the righteous are called living even in their deaths".

He now said that after the achievement he understood that the planet of *Aza* (עזא, goat, Aries) ascended ten degrees, and that day was the day of the great Lord. He added the word וְהָ. And he further said, "And the dreadful", meaning that the achievement caused the ascension of this planet, which is renewed. It is the planet of wisdom and intellect by the knowledge the Special Name in its trinity, whose secret is three hundred. For it is one name in the secret of *MTzP*"*Tz* (מצפ"צ = 300), and it is the Spirit of God. He is the son of Abraham – i.e. for he begot him and returned to be 'alive' (ח"י = 18) in the secret of *Azriel* (עזריאל), who is *Eliezer* (עליעזר) that informs about the secret of *Raziel* (רזיאל). And the earth shall answer *Izrael* (יזרעאל).

Behold, the secret of the ten is 'high' (גב"ה = 10). Add these to the additional *Vav*"*Hey* (ו"ה = 11), and it will be 'the high' (הגבורה = 21). Behold the great, high, and dreadful One. And a son was born to the letter *Resh* (ר"ש) of the word 'the hero' (הגבור) and it returns to be 'high' (גבוה). Here, the secret of *VH"V* (וה"ו) is the dreadful One, for it is between *Ayin*"*Bet* (ע"ב) in the head. The great name was called small from the outside, and it was written small with its letters on the inside, for the secret of small is a dot. And its secret is the World to Come – i.e. this name is the cause of the World to Come. And it seems to all as a small and despised thing. In the eyes of the intellectual, it is small because of its greatness, for they know that what is achieved from it is small compared with the greatness of its virtue. And with this, they crave to it, to always achieve more from it and always add wisdom according to it. Therefore, it is small for whoever is outside in the examination of his thought. Indeed, its simplicity is that He will be called with the name *Adonai* (אדני, Lord), which is truly the small name, while this one, the special one, is the great name. And with all of this, it is the secret of great, high, and dreadful.

He said that, when *Aza* (Aries) ascended all the planets, he ascended with it, and the Lord was against its witness. Behold, *Beedo* (בעדו, against its witness) is punctuated with a *Tzere* (long *E* vowel) beneath the *Ayin* – i.e. the Lord fought with the inclination, for its inclination is a witness between Him and His creations in order to tell His wonders. And there is nothing that stands against Him [such as] the matter of all the planets – i.e. all the births of wisdom. He said that, while ascending, the Lord passed before it the glass of salvation in order to set him on its abode, as the matter of the saying from the Book of

Formation: "And the Creator to His place" (1:3). He said: "And I lifted up my eyes, and saw; and there were fortresses before me" – i.e. two towers. And their secret is right and left. He said that he lifted up his eyes and saw – i.e. he grew wiser by considering the existing drawings that are concealed by the feeling, and he saw. And behold, a ram drove away a demon from before him!

This is the secret of *El Shaddai* (Almighty), which is fire combined with blood. And this is a matter – i.e. a cause – and that is a 'demon' (ש"ד = 304), which is wind combined with water. Their secret is mother and mercy (*Rachamim*), which is man in mercy, for man is the Spirit of God and God is also the Spirit of Man. Therefore, *Raziel* was called 'a human', and Abraham was also a human. Whoever had the name as an accident worshiped other gods. This is essential just for him being complete and lacking. This is the spirit of *Samael* (סמאל) – and know it, for its matter is an angel. And from it, you will know that the Merciful One is the Judge, and that the Judge is the Merciful One. It was said: "And he pursued him forcefully to kill him, and in his hand was a sword; and he ran away, for when the good grows strong the evil runs away". He recalled the secret of their dressing and said that the dressing of the minister is black – i.e. darkness and gloom. But the appearance of the ram and its likeness were in the likeness of the appearance of the God's minister, whose secret for the worthy is the intellect. And for the debtors are *Ashmodai* (אשמדי).

He said 'crimson, green, white' (א'רגמן י'רוק ל'בן), which are the acronyms of 'ram' (א"ל = 41). And they are the existence of man with the drops that are first drawn with their colors in the womb. He referred to the ordering of rams, the power, and the strong ability of the Lord –

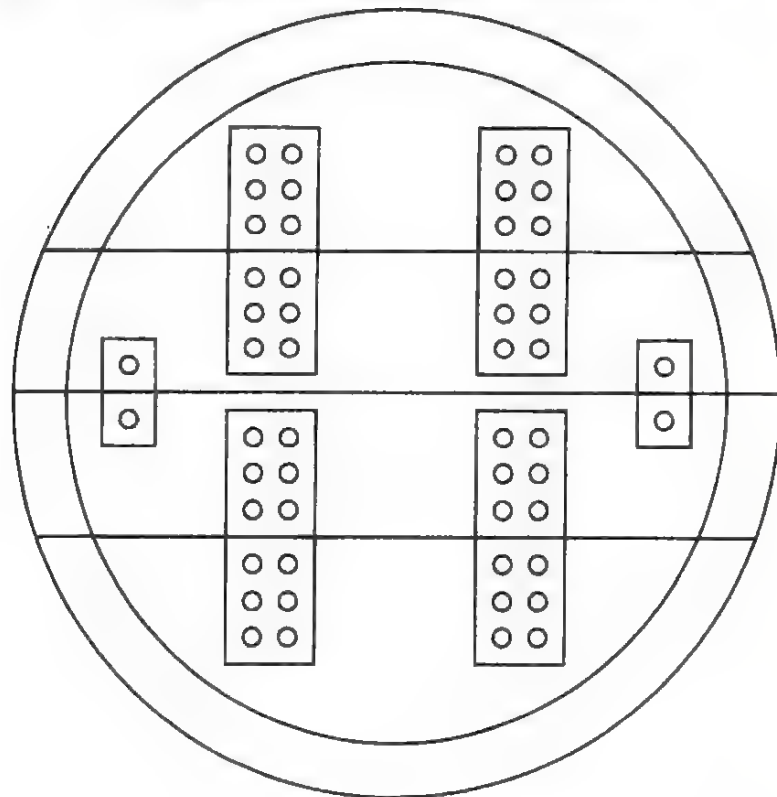
blessed be He – to create a man from a sprawling drop and from a dyed brilliance. Behold, with it he acts all the days of his life, and the moistures and urines are loyal witnesses. This is the appearance of the bow that will be in a cloud in a day of rain. For, as the brilliance that is drawn with the bow in a cloud is found there in a day of rain and it stands with the brilliance of the sun, so are the moistures, the rain, and the shower. The vapors, smokes, and steams that are born from them and from the food in the primary organs – which ascend and descend – are the clouds themselves. The brilliance of the *Nefesh* (lower soul), which is a brilliance that is combined from the wheel, its planets, and lights in combination with the brilliance of the abundance abounding upon the wheel and pertaining to the bow upon the organs of the body in general and in particular – which is called the appearance of a round Venus – is the appearance of the likeness of the Lord's honor.

Therefore, *Raziel* said that, when he reached this knowledge and achieved it by his intellect, the question that he asked concerning the shape that he saw carved before him, as it was carved by his Creator, was answered to him. This is a clear proof that he asked for wisdom from his Master, and He – blessed be He – taught him wisdom. Then, he further returned to the matter of opening his eyes to see before you a Tree of Knowledge. And its name is life – i.e. what is for others the drug of death. And it is the Tree of Knowledge that for *Raziel* was the drug of life, and he did not fail in this as others have.

Now, he wished to draw for us what it is in its likeness. And he said that it is in the likeness of a round ladder. He counted its degrees and said: "They are *Shin*"*Samech* (ש"ס = 360) rungs". He saw that the breadth of each rung

is as the breadth of a man's step from one leg to another. He saw that between each rung it is in the length of a rung, and its appearance is as the appearance of an azure [color]. And it is completely round, ascending from the east and forcefully descending to the west. And inside of it, a very thick bolt passed, and its length is as the third of a circle. Its head emerges toward the south and its end toward the north. Its beginning has four heads, and so did its end for the four winds. Each head has upon it an equal body that has eight points and six surfaces, which are punctuated as *KDKD* (כדכד). And each one has twelve lines – [up to] the fifth head, there is one from this [side] and one from that, until all are five against five. He said that these turn to the right and those turn to the left, and they cast according to the lots of *Purim* among known names. He said that *Pur* (פור, lot) inverts from *Y"V* (י"ו = 16) to *Y"V* – i.e. from high to high and from a pair to another pair.

He said that upon them there is a great and dreadful king who orders and estimates all with wisdom. He completed those appearances with wisdom, for it is the secret that encircles within wisdom night and day. Behold, I have written for you the simplicity of his words in particular, but now I need to explain you their matters. And it is impossible for me to do this without the drawing of the ladder, even though it will not be truly drawn if it is not round, and little use will be found in the drawing of this circle.



Know that we need to draw this ladder round, as if it stands before man as a complete ball that revolves forward and backward before him; as if the face of the man is toward the east and his back is toward the west, while the man is in the middle. This round ladder has two clear lines and little wide rungs between the two lines. And they are *Shin"Samek* (ש"ש = 360) rungs. And between each rung, about the breadth of a rung up to the length equals the breadth. Its appearance is as the appearance of an azure [color] in the likeness of a sky that revolves for one known and special essence. Man revolves it with twenty *Sefirot* – his five fingers of the foot are at his right and five are at his

left. Also, the five fingers of his hands are toward the south and five are toward the north. And they are either those that turn to the right or those that turn to the left. Four heads are toward its beginning and four are toward its end – toward the four winds from here, from the southern side – and toward the four winds from the northern side. Each head of them has on itself an equal body in the likeness of a cube. And they are four cubes, and their name is 'females' from here. And four from here, and their name is 'males'. And they invert and exchange. Each cube has six edges that are punctuated as a pair above that is separated under it and a pair below that is separated upon it. All the points in them are *Kuf"Kaf* (כ"כ = 120) toward these and *Kuf"Kaf* toward those with the fifth toward here and the fifth toward there. And this is what decides in the middle. The number is *Kaf"Dalet Kaf"Dalet* (ד"כ = 48), and the points are not constant in them, but they are ready in tablets to receive the points. And from within the revolution, they renew. Had the ladder stood for a short while without revolving, all the edges of the cubes would be empty from any point. But by revolving, they renew according to the righteous and righteousness – according to the divine ordinance by which He judges all living beings that speaks according to their actions in fate. And *Pur* (Aries) is the witness and a judge upon the reward and punishment. This is the ladder that is called 'the lever of the world' and 'the balance of man'. This is the matter about which *Raziel* informed us. And he further interpreted it by saying that *Pur* (Aries) will be dropped between the names and that it always revolves according to justice, in order to judge by it the sentenced. When you grow strong in the truth of yourself, you will find this entire ladder in general and in particular drawn between the eyes of your heart. And grow wise in it a lot, and know it!

After that, he opened another opening, and as if he decided to return to the matter of the recalled king that conquered and blessed the Lord when he saw His power and compassion over his hinted and known people. He remarked about Him, after he saw the appearance that He undertook, all that He has ordered to do according to the book. And he called him a messenger and an advisor. He said that he was called a tiger, whose secret covers, observes, and converts 'the son of Yaakov' (ב"ן יעקב = 234) – i.e. the one born from the nine holy names who was also called Yaakov as his father's name. See if this is its simplicity or not. The matter of Yaakov's planet according to our way is interpreted with all that is drawn after it. It was said that *ANY VHV* (אני והו, I am *VHV*) are two names, which are three sanctified [names] such as "We beseech You, O Lord, save now!" (Psalm 118:25), and also "*ANY VHV*, save us now!". And the matter of his wars is known, for I have already interpreted it. And being sometimes a bundle, it is in the likeness of Moshe at the times of prevention, when he lifts and brings down, as the matter of "And the men of Israel in their lifting, and the men of Amalek in their placement". For this is essential in nature. And the king's reception of abundance from a gate is from the fifth gate that acquits to the right. Therefore, he said: "And listen to the voice of the enunciation". *Shin* is with a *Dagesh* and *Bet* is with a *Patach* (short *A* vowel) – i.e. the announcing voice. He said that it is a sun, and it is the eye of the large snake. And the whole secret is that he ascribed this whole appearance to the sun. Therefore, he called it merciful and a murderer, for animals die from it in this world. And it is also the cause for their life in this world, for the life of man is from the generality of their lives. He revealed and said concerning this: "And it is an animal, breathing with nostrils".

I reveal to you this secret and inform you that the brain was created from the sun. And the head of its action is in the heart, while the tail of its action is in the brain. The heart was created from the moon and the head of its action is in the brain, while the tail of its action is in the heart. The sun and the moon have a *Teli* (fulcrum) that ties both of them and their action – this in the head and that in the tail. From them are the light, the darkness, the evening, and the morning, which are the *Midda* (emotive attribute) of day and the *Midda* of night. They are the two great lights that are in the likeness of opposites, and they are from the cast of the combining ones – the lesser light and the greater light. This will be counted from the generality of the world of the head, and that will be counted from the generality of the world of the heart. Therefore, the wisdom will be found with the intellect in the likeness of the sun with the moon – head and tail, and tail and head. Therefore, man was living and speaking and on him were carved demerit and merit. This is what he hinted concerning the renewing light, which is a canceled *Tebel* [to make obligatory the setting aside of tithes], as the sages of blessed memory said – that every night the sun bathes in the sea of the ocean, and were if not for this it would have burned the entire world by its great heat. Also, they further recalled concerning the matter of punishment that the Lord will bring the sun out of its case and burn the wicked with it. For it was said: "And that day that comes shall set them ablaze" (Malachi 3:19) – with this being a really great secret for them. And behold, they ordered us that the way of its coming is from the west toward the east. And so, the writing says: "The Sun also rises, and the Sun goes down" (Ecclesiastes 1:5). For this is its true way. But the one that we see for it is essential and also opposite to its way. And the inversion of the movements is the cause of

the existence and loss [of life] that are below. Indeed, the opposites compelled the existence of the inverting inclinations, and they also compelled the opposite works and beliefs. These compelled the reward and punishment that are sentenced in a trial. Therefore, so said God to you.

Now, he began with the moral way to prove the residents of *Sinim* (סִינִים) according to the Lord. And he ordered them to do whatever they will be ordered by the recalled king, for he was sent to them from him. He informed them that their ways are not straight in the eyes of the Lord, and he ordered them to seek the Lord and His wishes so that they might live. He warned them to take heed lest he will break them. The matter of *Aza* (Aries) is that it is written with *Hey*, and it is a zodiacal sign – i.e. lest he will leave them under the hands of the zodiacal signs, which is without a mental supervision. There is no break that is greater and mightier than it, “For it is a fire that consumes unto destruction” (Job 31:12) – i.e. the matter of concealing the face from the human intellects. And it is about visiting the iniquity of the minister of *Sinim* and the sin of his people – i.e. the forgetfulness of the power that governs the organs, which is left in the hand of luck and in the hands of nature and the accident.

After that, he informed us that the Lord gave him a meaning and showed him why his nation spread away to the four winds of the world, and why up to this day they are still in exile. He said that he carried his consideration, and he saw a great people in the valley of *Dura* (דּוּרָא) going up on the mounts as bees. And he further saw others as wasps descending from there to the valley – these from this and those from that. And these are the opposites of existence that always invert. He said that he heard inside of them four voices, and each one was growing stronger and

was very frightening. But the fifth voice was the opposite, for it grew weak and sent its messengers. When the power of the voice was subtracted from this, a power was added to that, and what was subtracted from that was added to these, for it is a wheel. It is as the matter of “When he will lift up and when he will place in the secret of Moses in the war of Israel with Amalek”. Behold, if so the war depends on the hands of Moses, and this is the truth, for it is always so. But the voice of sound is the secret of the dance. And it is spiritual, moving, and nodding. And the sound of the horn is the secret of the ramming. The dance is the male goat, while the ramming is a ram. And the male goat sings the sound of mastery and the sound of being overcome – sometimes toward this and sometimes toward that, with the four of them being an abode for the voice of a still small voice. And being warriors, they fight on the head and around according to the superior name, which is this.

ט	ע	ק	ת	ג	א
נ	ר	ב	כ	ד	ב
ז	ל	י	נ	ב	ח
ת	י	צ	ו	ק	ש

Know that this name is holy and sanctified, and that according to our sages of blessed memory it is only delivered to the one that is humble, stands in the midst of his life, is not angry, does not become drunk, does not upset his *Middot*, and speaks peacefully with the creations. After they warned with their words and ordered us to deliver it only to a decent disciple that has these good *Middot* and those that resemble them, he informed us about its benefit and the reward of knowing it. They said

that whoever knows, is careful with it, and keeps it with purity is loved from above and covetable from below. And his terror is cast on the creations, his *Talmud* (study) exists in his hand, and he inherits two worlds – this world and the World to Come. It is known by every intellectual person that there is no greater reward than this in the world, Without the knowledge of this holy name bringing the intellectual man that is complete within his *Middot* and with the Precepts to these virtues, our sages of blessed memory would not have said these wonders. There is no doubt that they achieved that this thing that existed in the hand of whoever knew it. And therefore, they agreed about it being truly so. Indeed, it is the same for us today because of this long exile in which we are – may the Lord rush to redeem us for His great Name. This name was concealed from the wise men among our people, and all the more so from their crowd, until it returned today to the sages of our generation. Whoever seeks for any knowledge of this name from the holy names that resemble it or those people who are alike are as an infidel. This was the great cause for the knowledge of the name being concealed and missing from the books of Israel. And its remembrance was forgotten from their mouths, and its virtue was concealed from their hearts.

Now, the Lord stopped our captivity and asked for His holy name, for He had mercy upon us. And He began revealing *Raziel* a little knowledge concerning His names – blessed be He – opened the eyes of his heart, and ordered with them intellectual and kabbalistic things. And He ordered us to write from them a few wonderful matters – some of them explicit, some hinted, and some concealed, for they were in the beginning in closeness. They have a great use in them for growing wise by them, understanding

because of them one thing from another, knowing the great difference by them that is found between the physical and the spiritual things, and recognizing that the spiritual [things] are a root for the physical [things] and the branches, which are of secondary importance against the root. Indeed, those combined from the spiritual and the physical [things] are as the fruits. With all this, it is appropriate for the intellectual to achieve all of them by wishing to complete himself and reach the truth of success in all. Being this so, how is it possible for any sage that is a kabbalist to write something from all that he explicitly knew having in it a danger of belief for those that consider it in the beginning of a thought, or to deliver a clear thing to the ones that possess hinted *Middot*, whose Precepts are not appropriately complete? Moreover, the sage is in something that will not be useful to someone besides him among those appropriate [Precepts] from all his wisdom, [and this will change] neither during his life not after his death, for it is not the complete *Midda* of Wisdom. Also, how will he do it? If so, it is necessary for him to reveal and conceal according to what the power of his wisdom reached. So did *Raziel* – may the Lord give him his reward for what he did. And so will I do, his disciple that interprets his words – conceal and reveal. I will say that the holy Name is called superior, and its secret conceals it.

Behold, the secret of *ABGYTh"TZ* (אבגיח"צ) was concealed by the Lord. Thus, *El Shaddai* (the Almighty) concealed it. And if so, who will explicitly reveal it? Except that we will reveal about it that 'it converts his sword' (שו"ר = ממ"ר חרב"ו = 506), and its secret is [=] 'an ox' (שו"ר), which is [=] 'a lion tiger' (ארי"ה נמ"ר), [=] 'the two angels' (שני המלאכי"ם), [=] 'candle and candle' (נ"ר), which are [=] 'the tools of truth' (כלי האמת) that

are [=] 'tools of death' (כל"י מו"ת). And therefore, they were called [=] *Malchiot* (מלכיות). If you add a *Dalet* to them, you will find 'a snake' (תני"ן = 510) that is [=] 'straight' (יש"ר). Behold, *Raziel* combined with them many combinations, and almost all that he wrote in four pages after writing this name are things that are in *Gematria* upon it. For it is 'the head' (הרא"ש = 506) of them all. He did not write anything here except for this head, but at the end of *Sefer Ha-Edut* (Book of the Testament) he wrote all of it, from "You are also the children of Israel" up to the end of the book – except for the last verse according this way that I have written here. And he put all of it as two letters at the beginning of the words – one at the beginning of each verse and the second at the beginning of half the verse after the *Atnach* (אתנח, pause). For the verse is divided into two, and its half is always with an *Atnach*. And its end is at the end of the verse. There, he intended to inform us about this way that I have hinted here. The secret in it is that in its straightness according to its breadth each of the three lines includes twelve letters, and they are *Lamed"Vav* (לו" = 36). And the secret of the last one is *Hey"Alef* (ה"א = 6). Add them, and they will be 'God' (אל"ה = 42). Combine it, and you will understand its secret. Behold, this has a secret and that has a secret. Moreover, it has in its length three letters in each column, and they are six columns. And behold, 'this' (ז"ו = 13) is an excellent and known way. Know that this name of *Yud"Bet* (12) [letters] will be found drawn as *Bet"Mem Zain"Vav Zain"Hey* (ב"מ = 67) – and know it! And it is in the secret of the head – converting its breadth, lifting its depth, or subtracting its length. Know this very well! And this is also one of its secrets.

א' ב'ב'ב' ג'ג'ג'ג' ד'ו' ז' ח' ט'ט'ט' י'י'י'י' כ' ל' נ'נ'נ' ע'ע'
פ' צ'צ'צ' ק'ק'ק'ק' ר'ר' ש'ש'ש' ת'ת'ת'

Their secret is *TY" B GCh"Y* (טיב גחי), and their sign is: "For You are He that took me out of the womb; You made me trust when I was upon my mother's breasts" (Psalm 22:10). Know that the number of all the letters of this name 'rushes' (חשו"ת = 714) to rule that they are [=] 'the creatures of the forest' (חיות היער"ה), and that all depends on [=] 'the forest and the animals' (ביע"ר) according to the shape of the government upon the creatures and the forest. Who is in them, [=] 'the perfect spirit' (הר"ח תמימ"ה) or that which brings death? Behold, they are two witness for the ancient [times], and they are Samuel and Saul. And here, Saul is metaphorical. Also, he that asked is asked, and the secret in them is a tamarisk and [the number] seven, which is an oath from Beer Sheva: "And they called there on the name of the Lord, the Everlasting God" (Genesis 23:33). And all are seven – "For there they swore both of them" (Genesis 21:31) – in the secret of the seven ewe-lambs that he set for the blessing. For there is an oath, and seven are in *Maase Bereshit* (the Work of Creation), which is from seven *Bereshit* (beginnings). And also, seven abounded from *Bereshit*, and they are seven true ministers. Therefore, it was hinted that this adjured name stems from *Bereshit*, and this is true with no doubt. The seven words of the verse are as a witnesses, and they are *BB"A AHVH* (בב"א = 22), whose secret is [=] *Kaf"Bet* (כ"ב). And their number is *Kaf"Chet* (כ"ח = 28), and it is carved 'in the brain' (במ"ח = 50). The generality of their number is in *Ath-Bash* [a cipher alphabet], and the generality of the number of this name is *A"Y in A"Th B"Sh* (א"י א"ת ב"ש).

= 714) – [=] *H"V* in *A"Th B"Sh* (ה"ו א"ת ב"ש); [=] 'it is *Shabbat* (הו"א שב"ת), and thus 'a satiety for the reader' (קור"א = 1109), who [=] 'called it seven' (ל"ו שבע"ה). And concerning the one whose name he did not know and thought of naming it, it is for him *Ashmodai* (אשמד"י = 355), *Satan*, for by it he will serve Adam and Eve. And in them is the love of woman, letter and shape, rock and lust. About this, there was the added hint with the exchange of "Now the earth was unformed and v(oid) [והארץ היתה תהו וב(הו)]" (Genesis 1:2). For it was not complete until man was with 'the drug' (הס"ם = 105) that is missing from the name – to lift it up to *Mem"Hey* (מ"ה = 45), so that it will be complete 'upon her' (על"ה = 105). And the additional *H"V* (ה"ו) will be a *Vav* in the secret of the head of *Ayin"Bet* (ע"ב = 72). They are the *H"V* of 'void' (וה"ו = 13), the *V"V* (*Vav*) of 'and darkness' (ו'חשך), for up to the *Vav* of 'void' (וה"ו) 'the drug' (הס"ם = 105) was 'blood' (ד"ם = 44); and up to the *Vav* of 'and darkness' (ו'חשך), 'the drug' was 'man' (אד"ם = 45) – and [so] it was complete. Behold, the drug of man is the count in squared writing upon the man that lifts up the whole thing in balance, who eats flour on his *Pesach* feast as the poor does. You must set your eyes upon him and behold – '*YHVH* witnesses' (יהו"ה עדי"ם = 150).

Know that by growing wise in this name with the addition of 'the drug' (הס"ם = 105) – so that all the letters in it will be complete – you are growing wise in the dreadful abundance. And then, you will understand how the *Nefesh* is as a seed, how the seed is as a *Nefesh*, and why the judgment is four-squared. For it is the breastplate of judgment: "Four-square it shall be and double; a span shall be the length thereof, and a span the breadth thereof"

(Exodus 28:16). And its length is as its breadth. Behold, this complete name is five particulars *T' T' T' T' T'* (ט' ט' ט' ט' ט' = 45). And the secret of each one of them is [=] 'man' (אד"ם) – [=] *YH YH YH*. And it is the secret of 'Lot the son of the brother of Abraham' (לו"ט ב"ן אח"י) (אד"ם שד"י = 364). It is 'man of the Almighty' (שט"ן = 359) or [=] *Satan* (שט"ן), for they are his demons. Behold, the drawings are five and the inclinations are five. Add to them 'the drug' (הס"ם = 105), which is the [=] 'opposite' (הפ"ך), and the whole name will be – after it is 'sensing' (הפ"ך חשו"ת = 714) – 'the opposite of sensing' (חשו"ת = 819). If so, they speak, and all with the letters of the holy tongue.

Add to *Bereshit* the number of "Now the earth was unformed and void (והארץ היתה תהו ובה"ו) = 1152)", and a *Vav* (ו'), which are the World to Come, and their secret is 'small' (קט"ן = 159). Thus, 'Cain' (ק"ן = 160) was divided 'by Shet' (בש"ת = 702), and all is in the covenant of Abraham – i.e. the earthly court of law. Behold, this is: "By myself have I sworn that God lives (ב"י נשבעת"י ח"י ה' = 867)" (Genesis 22:16). And here is the seventh of the word. Behold, these are all hints that are very close to the interpretation, and its secret can be interpreted only with this kind of hints in books. But it is appropriate to reveal its secret mouth to mouth to a decent disciple, with him desiring to know it – and if not, then not.

Raziel further said that he looked at the northern wind from the side of the knowledge of the Name, and it is the secret of the *Teli* (fulcrum), which is a sorcerer – for the northern wind is in *Gematria* sorcerer. See the heart of the unformed – which is truly a virgin – upon void – which is

not a virgin by inversion. And this is a great secret. "I am awake" (Psalm 102:7), is the light of the eye, and many are like it. And the secret of *Yona* (pigeon) is the intellect. And it has wings, and two are flying. And they are the *Neshama* and the *Nefesh*, and this is true. He said that it opened its mouth and spoke wonders. And he added to his name *Chet"Yud* (ח"י = 18) – i.e. eighteen (ח"י) powers. Thus, *Raziel* returned to live, and his secret is a combination that speaks in the living – and is as *Gabriel* (גבריאל). Therefore, I referred to his name as *Abubrahim* (אבוברהים), and know it because it is a name that determines the existence of the man that cleaves to the Creator. All is also in the Creator of the sea in the likeness of the organ during the day or in the likeness of the day in the organ. This will be revealed to you from the secret of the *RM"Ch* (רמ"ח = 248) positive Precepts, which are as the number of a man's organs. [And this is also] from the secret of the *ShS"H* (שס"ה = 365) negative Precepts, which are as the number of the days of the sun. The wonder is that 'the days of the sun and the organs of man' (י'מות ה'שנה ו'איברי ה'אדם) are in the beginning *ShHVHV* (שהוהו), his existence), for the days of the sun were created from the living and the dead that revives the dead and kills the living. And with this, if the living died, then the dead live, and the organs of man were *RM"Ch* from the Spirit of *Y"H* and from the moon. For when Glory will be born from the wine – i.e. the one from the spirit/wind – so will the wind be born from the vapor. And here, the wind is the earth. It is the wind of the sea, and it is the wind of all and one single spirit to all – and understand it!

After *Raziel* completed the words of his visions and appearances, he returned to strengthen the hearts of the

intellectuals that are drawn after him, proved them, and tormented them not to be enticed with what the fools that did not know how to distinguish their right hand from their left were enticed by. And they are wise in their eyes, and they will not be deceived because of the trials, for "The Lord tries the righteous" (Psalm 11:5). Those intellectuals are the intellectual powers, and they are those that try to save the intellectual *Nefesh* from the abyss, asking for *H"B* *H"B* (הב הב). It is the secret of the name that is hinted for the six edges from which man was created, and the secret of the known trial. With it, *Raziel* sealed his book. And perhaps, we should discuss it in another book and complete this book. And after it, with God's help, we will begin with *Sefer Ish Adam* (The Book of the Man Adam).

Sefer Ish Adam (Book of the Man Adam)

Raziel said: *Marvia* (מרויה), the wife of Hachbashtiel (הכבשטיאל), procreated the man *Adam* that grew old in the state of *Karsasata* (קרססטה), which was in the kingdom of *Nagura* (נגורא) after the completion of the number of the days of exile. Many times, I will write for you the interpretation of each matter, such as a letter in another [and] a word in another; and many times, I will inform you from the generality of the matter about the combination of a word from words; and sometimes, I will skip this and that, for I will rely on what I have already hinted, about what I will hint, on that book itself about which I speak, on what came before it, or on what will come after it if it is from the middle [subjects]. From this, since the man *Adam* is known to be a combined *Ashmodai* (אשמדאי), it is a great secret. Behold, *Marvia* is the secret of the small name, and she is his mother. And its secret is *Y"H* (יה) – father and mother, the splendor of *Adam*. They procreate this single son, and his name is also son of *BH"V* (בהו) [bewildered son]. Indeed, his tail is a cantor, and he removes the *Donna Nuda* (דונה נודה, naked woman [from Italian]) and the judge, for there *Adonai* (the Lord) was banned. He will compare it, and "Praise waits for You, O God" (Psalm 65:2) – they are because they are not. And behold, God loved Wisdom. And therefore, he speaks in a dream with the dreamer. As it was said, "I do speak with him in a dream" (Numbers 12:6). Behold, this was called 'the vision'. Indeed, *Adonai* is the sight in man, and He will speak in the prophet. And with the prophet, God brought Israel out of Egypt, and with the prophet it was kept.

Indeed, *YHV"H* (יה"ה = 26) is *ChZH"V ChVZ"H ChZV"H* (חזהו חזהו חזהו). This is: "And the similitude of *YHV"H* does he behold" (Numbers 12:8) – i.e. he would grow wise in the letters of this name and in their ways, and they would tell him all that is concealed. The proof is that "And the similitude of *YHV"H* does he behold" is in *Gematria* "In the name of *YHV"H* does he behold", for the number of the closed *Mem* (ם) of the name is *Tav"Resh* (ת"ר = 600). Another second [reason] is because the head of the three words are the opposite name from the word endings of "For My name is in him" (Exodus 23:21). Behold, this one sacrifices his lambs. And the secret of his heads is *Kaf-Shin"Bet* (כש"ב = 322). For, if you know his secret, he will put you in him and also bring you back in the source. And to him, he will sacrifice you in his name. This will be done by *Michael* (מיכאל), the minister of Israel, which is a root for Israel and also for the congregations. Another third [reason] are the word endings that are *Tav-Hey"Tet* (טה"ט = 414). And their secret is His Special Name, the source of life – or a seething pot for the wicked, which is the wrath of a sword. And for the righteous, it is another moon. And from the wicked, he deprived his face, and all the secrets are according to this way.

Know that this is the key to the archives in the chambers of the Chariot. And rejoice in it a lot, for I am delivering it to you. And keep it as the apple of your eyes. It is that in each speech you will find good and evil sometimes in necessity – i.e. many evils and troubles, but also many goods, secrets, and wonderful, deep, and dreadful wisdoms. Indeed, he kept in them the sign of *SMV"T* (סמ"ט = 115), and you will never be removed. Know that the word endings of this hint are *ROH"B* (רעה"ב = 277), and their secret is the drug of evil – a good drug. The

good is evil; it was delivered by nature and you should depart from nature: "Depart from evil, and do good; seek peace, and pursue it" (Psalm 34:15). Behold, the delivered nature its estimation by which the voice pursued its Name. Ask for study and interpret it. And what did Moses see in the Name? He saw inside of it our bestiality in its unformed gender, a void heresy. And it is 'the black' (השחור = 519) in the fire, the clarification of the [=] 'body of the *Nefesh*' (גוף נפש), the [=] 'unformed and void body' (גוף תהו), [=] 'the interpretation' (הדרשי) [=] 'of the one kingship' (המלכות האחד), the [=] 'head of the One' (ראש האחד), the [=] 'line of desire' (קו החשק), [=] 'a living form' (חי תמונה). Only this is its secret, for he saw within it [=] 'the face of a living man' (פרצוף אדם ח"י). And then, he knew that [=] 'death is life' (המות חיים) and that [=] 'life is death' (החיים מות). And if [=] 'the living died' (החיים מתו), [=] 'the dead lived' (המתים חיו). For the sages understood death, which is the truth. And the name *Dalet"Hey* (ד"ה = 9) is the judgment of truth. Behold, the [=] '*Middot* of prophecy' (מדות הנבואה), [=] 'and the *Midda* of *Din*' (Judgment) (ומדת הדין), [=] 'and the *Nefesh* of Wisdom' (והנפש החכמה) are equal, and the sum comprises [=] 'the *Nefesh* and Wisdom' (הנפש והחכמה). The recalled secret from *Shin"Bet Tav-Hey" Tet* (ש"ב תה"ט = 716) was hinted by *Raziel* concerning the Name of the combination by saying: 'The wife of the last *Yiel* (אש"ת הכבש"ט יא"ל = 1078). And he hinted at the remainder [saying] that 'not a man' (ל"א אי"ש = 342) is God (אל), and He should lie. Its secret is that with the name 'son' he converts. If he should lie – "Neither the son of man, that He should repent" (Numbers 23:19) – the dead will rest; humans and Noah died; man examines the genders; my blood examines the beliefs; *Karsasata Sarkasta*

(נגורא ארגון), *Nagura Argun* (קססטה סרקסטה), *Taltuia Tutila* (טלטויה טוטילה). If you ask why *Raziel* inverted these names, know that you do not ask this out of wisdom, for the whole *Torah* and the whole speech are straight and inverted, and the blood of the tongues is spilled. Therefore, the knowledge of the Name is above all wisdoms by virtue or by order, and the blessing depends on it. And for it, the kingship will return to us – if it is straight and inverted. I have inverted and straightened these first names for you, and so you should do to the remaining in the place in which you will find them like this: Invert them and draw them in this way, as it is written: "So shall they put My Name upon the children of Israel, and I will bless them" (Numbers 6:27). The secret of 'My Name' (א"ת שמ"י = 751) is that [=] 'straight and inverted bear witness' (יש"ר = 751) is that [=] 'witnesses' (עדי"ם = 124). Time abounds in our generation of the names.

Smite the heaven
So it is in the earth
So it is in the heaven
Toward it in the earth
Toward it in the heaven

And smite the earth
And toward it in the heaven
And toward it in the earth
And so it is in the heaven
And so it is in the earth

והכה בארץ
ולה בשמים
ולה בארץ
וכה בשמים
וכה בארץ

הכה בשמים
כה בארץ
כה בשמים
לה בארץ
לה בשמים

And all this is 'a law' (הלכה = 60) from Moses as it was delivered 'from S' (מ"ס = 100) 'inai' (ינ"י = 70) [spelling 'from Sinai'].

The witness tells 'them' (להם = 75) that the word headings for each sign was for them. And it is known 'that they had each sign' (שהיה להם כל סימן = 605), and it is that 'each' (כל = 50) priest was a ladder for My Name for the crowd. It is easy for her [the crowd], for the liver is a blessing. The Lord wished to bless the crowd, to inspect the law, and you will have recognition to [be deserve to] receive, for by this you will be blessed – and He straightens and inverts. Know that, concerning the proverbs of the Babylonians that were recalled by *Raziel*, he ruled with them that until he is the son of *Nun* (נ"ן = 106) he will not be called *Yehoshua* (יהושע), the servant of Moses. 'And the *Yud*' (והי"ד = 31) is a hint at the *Yud* of "And Moshe called Hoshea the son of Nun *Yehoshua*" (Numbers 13:16). Add '*Lamed*"*Yud* [and] *Yud*"*Hey*' (ל"ה י"ה = 50), and it makes [=] *Nun* (נ"). And here is [=] 'all' (כל), and the remainder is *ShV"O ShV"O* (שו"ע שו"ע = 752). Their secret is: "Peace, peace to him that is far off and to him that is near, said the Lord (...) and I will heal him" (Isaiah 57:19). For then he will be close to the Lord after being far. And he knew His Name in peace, for *Nun* stood up as a covenant. Behold, the secret of 'left, left' (שמאל שמאל = 742) is [=] 'the children of the third generation' (בני שלישי), [=] 'the vessels of the Work of the Chariot' (כלי משמש ללב), [=] 'touching the heart' (מעשה מרכבה), [=] 'a *Midda* of Mercy' (מדת רחמים), 'peace, peace' (שלום = 752), [=] 'a *Midda* of the merciful one' (מדת רחמי), [=] 'a *Midda* of mercy' (מדת רחמין), [=] 'with

two' (בשתיים). And behold: Six times 'peace' (שלום) in the Chariot with three revolutions are 'in a threefold rotation' (בשלש סבובים = 752) [=] 'in a threefold Foundation' (ביסוד משלש), and they are for six edges. And therefore, they are also 'Esau' (עש"ו = 376), whose secret is 'warp' (שת"י = 710) – which are two inclinations – 'and weft' (וער"ב = 278) – which are four, and thus 'six' (שש"ה = 605) including fire, wind, and water for the six edges. These are those that are kept – i.e. the keepers upon which *YH"N* (י"ה = 65) kept there the moon. [Between] 'The minister of above' (שר עלה = 605) and [=] 'the board' (הקרב), [=] 'two are inverted' (שנים נהפכים). *Y"H* invert, for from *Y"H* (15) you should keep six. Therefore, the secret of the seal is six *Y"H*. The 'crown' (כת"ר = 620) of twenty gates is interpreted. And behold: Twenty, twenty, twenty; their secret is *Rosh Ha-Shanah* (New Year) and also the Temple.

Behold, you will know that *Natrubiel* (נטרוביאל) is an avenger according to his simplicity, and his secret is *Kaf"Vav MTzP"Tz* (כ"ו מצפ"ץ = 326). And here, he is the [=] 'spirit of the Lord God' (רו"ח יהו"ה אלהי"ם), [=] *Kosh* (כו"ש), [=] *Koreq* (קור"ק), [=] *Yeirko* (יריק"ו), [=] 'his dear' (יקיר"ו), [=] 'his lad' (נער"ו) that [=] 'awakens him' (מעיר"ו). And so, it was both from within and from without. *Bradhucl* (ברדהואל) the son of honey from God is *Raziel*, the son of *Samuel* (שמאל). He spoke to his left side – and know it! *Zechariah* (זכריהו) is the son of *Shalhiel* (שלהיאל); *Abraham* (אברהם) is the son of *Shalom* (שלום); *Anael* (ענאל) is the son of *Chakiel* (חקיאל); *Natan* (נתן) is the son of *Seadiah* (סעדיהו); *Chakiel* is the son of *Pinchas* (פיניס); *Seadiah* (סעדיה) is the son of *Yitzchak* (יצחק); *Apsiel* (אפסיאל) is the son of

Zechariahu, Yaakov (יעקב) is the son of *Abraham* – and their simplicity is known. Their secret are the four intellectual powers – elevated, vegetative, essential, and speaking. [The month of] *Nissan* (ניס"ן = 170) is from *Sinai* (סיני), *BLH"V* (בלה"ו = 43), *Alra Guya Rizu* (אלרא גיוא ריזו). The periods are *Lamed-Dalet" Tet* (לד"ט = 43). The secret of birth is the year *BLH"V*, which he made into *Dalet" Tet* (ד"ט, 4-9) – the fourth night, the ninth hour. [All is] *ThThQTz" T* (תתקצ"ט = 999). Their hint is at *Metatron* (מטטרון) the minister of Interior. He is *Aabriel* (אעבריאל), and this is the birth of *Nissan*, which he made on the year *Mem"Bet* (מ"ב = 42), for the Creation and the supervision of God was renewed. In those days, *YHV"H* was judged Himself in the fire of *Sinim* (סינים). And were it not for the written *Mikra* (verse), this would not have been possible to be said. The secret is that the powers fight with the speaking power not to leave it, in order to know the truth. The war in the body is in the likeness of the *Teli* (תלי, fulcrum), and so they take place in the *Neshama* (upper soul). The secret of the 'judged' (נשפט = 439) is [=] 'the powers' (הכוחות), [=] 'the door' (הדלת), [=] 'a body of earth' (גוף עפר), 'a raw matter (*Golem*) of inclinations' (גולם יצרים = 429). And the reproof is for the testament, for it is the reproof of wisdom whose secret is the 'wisdom of the powers' (חכמת הכוחות = 913). And it is the [=] 'reproofs of the living' (התוכחות חיים), [=] 'the reproofs of life' (תוכחות החיים). Therefore, there were proverbs and deep enigmas, and they should be interpreted only in general.

This is their matter – a jealous matter wrapping in order to swallow the first power, saying that there is reward and punishment. And by a proverb, it informs that Wisdom is

the root. And with its word, it proves that it does not believe in this. *Ashmodai* (אשמדאי) shouts that this is not the true way, for there is no use for the *Nefesh* in prayer. The second power praises the separation, for the first is the fire of a burnt-offering. Every sacrifice is on his hand, and the prayers are against the daily given sacrifices. And most of those that sacrifice return and sacrifice more. The *Midda* of *Din* (Judgment) is personal and harsh, and the *Midda* of *Rachamim* (Mercy) for it is weak. The second is a wind spreading higher and higher, and it does not deny the sacrifice, for it has a little personal power. And it is the heat, for the strength and the *Midda* of *Din* below is weak. Behold, the nature of water is cold and moist, while the nature of the ashes is cold and dry. Know that from the nature acting in the *Middot* you will become familiar with the *Middot*, for the elements are four and their qualities are eight. And all have 'one' (אח"ד = 13) matter. The *Middot* are also like this in their generality. The existence was from them, and the loss [of existence] was compelled from the opposites. The proof is that the opposites and the inverted loss are equal. Each existence is from *Kaf"Vav* (26) and each loss [of existence] is from *Kaf"Bet Alef Hey Vav Yod* (כ"ב אלף הא וו יוד); from the combined *Kaf"Bet* is the 'loss' (הפס"ד = 149), and it is the [=] 'lamentation' (הספ"ד) that was lamented by the being – alas concerning the loss [of existence], alas concerning the *Midda* delivering the existence, [or] the loss [of existence] and the *Midda* against the *Midda*. It exists and all are loyal – the existence and the loss [of existence], and also the acting, the place. The loaf of bread that is the root of the animals in fire and the hard, great, and abundant meat that is gathered by feeding them is the meat of the ox, which is enough in the spirit. There, it was hinted at the pot of meat with its spirit and the feast because of its closeness to the spirit. Since it

makes happy and spreads the *Nefesh* to the outside, it was hinted in it, and he will give him to drink any spirit, and he will rejoice in it. And it is his heart that is the secret. The proof for each thing that was said to *Anael* (ענאל) is: Was your dream not solved before you? He answered and said: And I will know that the ways of evil, the three of them, are the ways of the *Nefesh*. Behold, the fourth ordered the ways of achievement, combined the Name, and revolved it. We will hint in the seal of the prophets a few of its matters. After *Raziel* spoke in general – and he is the one that is called the ‘man *Adam*’ – he praised the virtues of wisdom, its orders, and its paths. He hinted at five names and called the *Nefesh* there with five and five letters, which are its word headings with the name *MRZT"Y* (מרזט"י = 266). And it is my name that is said, which is the beloved *Abubrahim* (אבובריהם) – full, seeing, its species, pure, single (מ'לאה ר'ואה ז'נה ט'הורה י'חידה) (הימ"ת = 465) are the word endings for the five names that are there. Consider his saying after that: And God made the man *Adam* and fought for him in heaven and on earth. He further returned to say wisdoms.

A race is	His vigor	It is the month of <i>Nissan</i>
<i>El Dal</i> is	The beloved	<i>ALD"A BLH"V</i>
I will tell its brilliance		<i>GYV"A DYZ"V</i>
That redeems his heart		<i>HLK"A VLB"V</i>
The brilliance will come late		<i>ZYR"A ChYH"V</i>
It will speckle him		<i>TLV"A YLA"V</i>

הוא חדש ניסן	מרתו	מרוץ
אלד"א בלה"ו	אהוב	אל דל
גיו"א דיז"ו		אגיד זיו
הלכ"א ולב"ו		הגואל לבו
זיר"א חיה"ו		יאחר הזיו
טלד"א ילא"ו		טלוא אליו

This is the power of the sun

This is up to *Kaf"Chet* (28) years, and it is a hint. From them, there are ten years, and they are as the serpents for the wicked. They are his bestiality, for the intellect is Wisdom, and the Wisdom is the intellect. And all is an intellect, and the intellect is ‘from the power of the year’ (מכח השנה = 428), [=] ‘from the power of the thought’ (מכח המחשבה), [=] ‘from the power of the *Sefira*’ (מכח הספירה). Behold, the *Yud* (10) *Sefirot* [the World of Emanation] were recalled, and it is the second intellectual, counted, and thought power, whose secret is ‘from the potential of the *Sefirah*’ (מכח הספירה = 635), [=] ‘the spirit of the world’ (רוח העולם), [=] ‘the Creator of the world’ (הבורא העולם), a wheel that returns again and arranges its part, [=] ‘the wheel of wisdom that returns’ (גלגל החכמה חוזר): “The sun also arises, and the sun goes down” (Ecclesiastes 1:5) – determining the lack of a new *Midda* and the renewal of an old one. The hint is: “I sleep, but my heart wakes; Hark! My beloved knocks” (Song of Solomon 5:2). It visiting the end of vengeance, which is internal and concealed so that all those who dwell in the land will surrender before him. He further spoke about the power of the moon, which is *Rachamim* (Mercy).

And we should recall the secret 'for good' (לטר"ב = 47) at the end of *Sefer Ha-Yashar* (Book of the Upright). It also acts on the inside, and its power will come: *AY"b* (א"י"ב) is played as *ThShTz"G* (תשצ"ג). And therefore, it was punctuated from above. With a lack, it sings. Where is its power for the nose? 'It is *RP"Z A"P* (רפ"ז א"פ = 384) hours and one thousand eighty (80) parts of the hour – a wanderer from a wanderer, flesh, and blood, which are the angels of death.

Raziel further began to tell that he isolated himself and predicted the events. And they are known in the revealed and concealed. And he ordered another way concerning the knowledge of the Name, and we will discuss about it a little.

Raziel said:

Purify (ט'הרו) your words to do the work of *YHV"H* like this according to God 'the Almighty' (שד"י = 314).

Open (פ'תחו) the eyes of your heart And see why man was created 'with earth' (באדמ"ה = 52).

Keep (ש'מרו) the ordinance and do justice. And they revealed the secrets of the wheel 'in its inversion' (בהפכ"ו = 113).

From within (מ'תוך) he reveals a circle like this. The pure *Neshama* will become righteous 'with wisdom' (בחכמ"ה = 75).

Behold the opposite sentence in the word headings of the four verses, which are all four. And they are four letters in each word, but in the end they are five to reveal the 'wave' (ג"ל = 33) of the power. And many are in these ways, and you will understand them with this remark. The four round ones are within. In them, another one is sealed four times: *VAHY"HM"H VY"H* (ואהי"ה מ"ה וי"ה = 93). "And they shall be My people, and I will dwell in the 'midst of them' (בתוכ"ם = 468)" (Zechariah 2:11) – this is the primeval world drawing with its path. Its abode is in its ark. *VH"V YL"Y OL"M* (והו ילי עלם) – I have written it and it was drawn, I drew it and it was written. The writing of the appellations of the names will draw your intellect. They will write in the *Neshamot*. The *Neshamot* that are within you die within.

Indeed, the circles are spread ahead, and from one you will know them all. Write them in three columns and start from 'good' (ט"ב = 17), which is the head. And each column will have eleven letters. When you reach the word 'straight' (יש"ר = 510), complete *Bet"Shin* (ב"ש = 302). Further begin in the second column from the *Hey* of *Hey-Resh"Mem* (הר"מ = 245), take the word *Bet-Mem"Dalet* (במ"ד = 46) backwards, and add *Hey-Resh"Mem* backwards until you reach the *Resh* of 'straight' (יש"ר) that you have set. Behold, you will have in the two columns *Kaf"Bet* (22) letters. The first eleven are straight, and the second eleven are opposite. Then, return to the *Resh* of *Hey-Resh"Mem*, and write *Resh"Mem* (ר"מ = 240). Add them with the *Lamed* (30) of *Lamed-Resh"Resh* (לר"ר = 430) and make them [=] *Resh-Resh"Lamed* (רר"ל). So, will you walk them straight up to their end, which is 'vessel' (כל"י = 60). This is what you should write in three columns in breadth from the letters *Yud"Alef Yud"Alef Yud"Alef*. If

you wish to further understand their ways with ease, write them in length, and each word will be in breadth with three letters in length; each column will be with eleven letters; and its length and breadth will change and invert. And this will take the place of that, and that the place of this, according to the true drawing. So should you do to each circle, and you will understand its secret. You will know that this is the true order of the Explicit Name. Consider his words kindly, and see what they are, what their matter is, and what is the essence of their intention.

Behold, it has three ways of combination, and the number of all the letters is *Kaf-Lamed"Bet* (קל"ב = 132). And they are 'wheel, wheel' (גלגל גלגל = 132), the year [=] *Kaf-Lamed"Bet*. And they will be the 'order' (סד"ר = 264). Three *Kaf-Lamed"Bet* will be *Shin-Tzaddi"Vav* (שצ"ו = 396), and its secret is [=] 'he received the order' (קב"ל סד"ר); [=] 'by testing the earth' (מבחן הארץ) and [=] 'examining his vigor' (בחן מרצו), you will find a tiger in its vigor. He will arrange the situation arranging the vanities, while the heavens 'will arrange the flame' (מסדרים להבה), [=] 'the heart of *Satan*' (לב השטן), [=] 'my tongue' (לשוני), the combiner of *Yud*, 'the foreskin is mixed' (הערלה מהולה), and the excellent is uncircumcised; it is the heart of the five ministers, [=] 'evil for the angel' (למלאך רעה), [=] 'the angel of the foreskin' (מלאך לרעה), [=] 'an angel for evil' (מלאך ערלה), [=] 'our name' (שמנו) [=] 'breaths' (נושם), [=] 'intellectual' (מושכל), [=] 'thwarted' (מוכשל), [=] 'cast off' (מושלך); [=] 'your peace' (שלומך) will be sublime.

Behold, thanks to this name the wheel is in the power of the fight concerning the precepts of the small man. From there, you will exist, go backwards, and succeed. Know

that the secret of the square and the circle is: Three is 'ten and its border is *Lamed-Ayin"Shin* (named after)' (עש"ר) (= 1023) – which has to be done in his destiny. Here are four verses of this Explicit Name. They are combined, and the book itself orders you how to understand them. And it is enough for you with it and with this.

After *Raziel* completed these deep matters, and their orders and virtues were revealed, he returned to the ways of prophecy, discussing as his custom about the way of the rest of the prophets. He completed his book in the comfort of Israel and Jerusalem. And, if so, we complete this book, with God's help we will begin *Sefer Ha-Brit* (Book of the Covenant).

Sefer Ha-Brit Ha-Chadasha (Book of the New Covenant)

These are wonderful wonders, and the secret of the moment of the palm branch is what was said about it – that it lifts up and brings down for the one that owns the heaven and the earth. 'In the One' (באחת = 411) is [=] 'the sign of the father' (אות אבא); [=] 'in the fathers' (באבות) is [=] 'a wise rain' (גשם חכם), which is [=] 'unformed' (תהו), [=] 'with me' (אתי). The letters are lusts, five lusts, lifting up and bringing down, walking and bringing to the one that owns the four winds. And he is together the silver and the magic. His secret is the 'combination of silver with gold' (צירוף הכסף והזהב = 576): [=] 'The advice is with me' (אתי עצה), [=] 'the silver is with me' (הכסף אתי), [=] 'and the World to Come is with me' (והעולם הבא אתי), [=] 'unformed and [as a] dot' (תהו ונקדה), [=] 'the superior hand of the tongue' (יד הלשון העלנה). Indeed, the shape of the verse is wonderful, and it is that this verse is not from the alphabets of the songs, but it is their seal. It is the secret of lifting and bringing down, which is provided by the movement in them above and below. And they are this: 'Down and up, up and down' (מטה ומעלה מעלה ומטה = 410), [=] 'Adar spoke' (אדר דבר) 'with me' (אתי = 411), [=] 'an immense mount' (הר עצום) [=] 'with the rock' (עם הצור) that is [=] 'unformed with a shape' (תהו עם צורה). Behold, you will find the sign of this secret hinted in the verse of the song, for its head is *Yud* and its end is a long double *Nun*, which is *Set* (שת). The double [combination] is *Alef* *Tav* (ת"א = 401), and the first is with a *Yud*. Its

secret is *Yud Shet* (י' שת) – the darkness is its secret. It is concealed, concealing two inclinations – *Shin-Yud* *Tav* (שי"ת = 710). And behold, He created before him and also created after him, and both are 'a granule' (גר"ר = 406). With *Shin-Tav* *Yud Kaf* *Vav* (שי"ת כ"ו = 736), He created two inclinations – two gods of God. The enchantment of nature is concealed. You conceal, oh God. And behold, the secret is doubled: *YV* (י"ן) is 'with me' (את"י = 411). You need to further consider the revolutions of that last verse and know that 'will reign' (ימל"ך = 100) with 'will instruct' (יאמ"ן = 101) is written like this. These you shall reveal only to your believers. Behold, the heart of the sage is one and unique, and it will instruct that '*Michael* shall reign' (מיכל = 201); [=] 'from the place that he will reign' (ממין ימלך), [=] 'God will enthrone me' (אל ימליך מלאך) (ימליכני); [=] 'He will enthrone the angel' (ימליכני) of God – and examine the rest! After this, you will know that my intention in this book is to combine in it more combinations than in the rest of the books, for this of which I speak is entirely filled with combinations. For I know that *Raziel* also intended to combine in it more combinations as well than in the rest of his books. This is last verse of the three shapes in the song. Aim with it at what you will hear from its combinations. I will say that, if *Raziel* had not written the entire Book of the New Covenant just to reveal with it the matters of this verse – in which he ordered the essence of the intention with a song, a chant, and a story – it would have been enough for us. And we would have said that it is sufficient. So, I would have said as well that, if I had not interpreted it but this verse alone, it was sufficient. Therefore, set your heart in it. You need to take this verse like this.

	כ	ל	מ	י	
	ה	ו	ה	י	
	מ	ל	ע	ל	
ח ד ש ה	ת	י	ך	ב	ו כ ר ת
	ו	מ	ע	ל	
	ו	מ	ש	ו	
	ן	מ	א	י	

It is appropriate that you consider it with a consideration of an intellectual combination. And this is its way: Take the *Vav* from *VKR"Th* (וכר"ת) and add it to the *Hey* of *ChDSh"H* (חדש"ה). And here is *H"V V"H* – half of the Name in the middle is opposite, or half of the Name in the last [part] is straight because of the secret of the Name.

Straight is the opposite and
opposite is the straight
Straight is the straight and
opposite is the opposite

VNQH

YNQH

New pot

YNQH

VNQH

Old complete
pot

	י' ש' ר	ה' ה' פ' ו' ה' פ' ו' ה' ש' ר	
	י' ש' ר	ה' ה' פ' ו' ה' פ' ו' ה' ש' ר	
י' נ' ק' ה'			י' נ' ק' ה'
י' נ' ק' ה'			י' נ' ק' ה'
ק' נ' ק' ו' ש' ו' מ' ל' א'			ק' נ' ק' ו' ש' ו' מ' ל' א'

Thus, you have the head of south and the end of north. Further, take the *Yud* from 'will reign' (ימלך), which is its head, and also the *Kaf* from it, for it is its end, and make *Yud"Kaf* (י"כ = 30). Further, take the *Yud* from 'will instruct' (יאמן), which is its head, and also the *Nun* from it, which is its end. And here are *Yud"Nun* (י"נ = 60). Add them with *Yud"Kaf* and they make *YKY"N* (יכ"ן = 90). And the secret together is *VH YK YN* (וה יכ ינ), and it will be so. And it is the seal of the Work of Creation – this is the secret of the being. The being rotates around from nothingness. *Doniel* (דוניאל) and *Daniel* (דניאל), he understood. *YHV"H* found the earth [filled] with wisdom. From nothingness, He founded the earth and instructed [it]. Behold, He will reign above. He will also instruct below. Thus, the secret of the movement of the palm branch is explicated above, and he brings down what has *Shin"Hey Vav"Hey* (ש"ה ו"ה = 316), walking and bringing to what has *Shin"Alef Kaf"Vav* (ש"א כ"ו = 327). And so, further take the shape of *MSh"L MK"A R"D* (מש"ל מכ"א ר"ד) in their equal order. And after that, combine them, and you will understand their secret. Further, take 'and the living creatures' (והחיות) in a straight order, and you will know them. Further, take 'heart for death' (לב למות) as you should, bond everything, and you will understand the secret. But you will know that what remains

in the middle 'makes the world rumble' (מרעי"ש העול"ם) (= 771).

This is the secret of their single revolution

שלרם תו הו חי	וי הכין מדכא
על השמים	לו לב מת עור

And they have more values, and know them.

Know that the alphabet of the mourning has twenty-two verses by the way of a straight *ATh-BaSh*. It has twenty-two verses by the way of it being opposite, and their generality is a child blood. But that of the song is opposite to this, and its generality is also a child blood. The last verse completes the song, and the numbers of the verses are 'man' (אד"ם = 45). Indeed, the punctuation of the different names divided into four parts that are punctuated before the mourning are one part, those of the mourning are a second part, and those of the song are a third part. And that which comes after is the fourth part. In their secret, there are the wonders of a single intellect, and also in the appellations outside. I have already told you that I will hint in the seal of the prophets a little concerning the ways of the Names.

Indeed, I have shortened this book a lot and also generalized it with the verse "Will reign", for it is the essence of all meanings. There is also a greater meaning than this, and it is because its proverbs are easily known. And there is also a greater meaning than this, for something about it was already known in its simplicity and

was perceived by a few people, which are those for which the book and the interpretation were written. For both were written in the same town and at a time that is close from this to that. Even though the writer is not the one who interpreted the book from one side, after his name was known to be as the name of his Rabbi you can already begin to think that they are one thing from one side. There is no doubt that, if he is me, then I am also him. If the times and the thoughts were separated, they have one root, and their *Nefesh* is one and unique.

This is the seal of the book with the head of the verses

Bardahue the son of *Dvash Mee* *Sepharadi* from

Tutla of Navda

ברדהואל בן דבש מאל ספרדי מן
תוטילה של נבדה

He completed and said:

Grow wise in its truth so
that you will live.
We will complete this book

He already made a remark
about the essence of life.
And we will begin with the
Book of the Testament,
with *Shaddai's* help.

Sefer Ha-Edut (Book of the Testament)

This book is the fourth book for the interpretation, which is the third for the writing. For *Raziel* wrote *Sefer Ha-Yashar* (Book of the Upright) first, and he was in the town of *Patras* in the land of Greece. And he wrote it in the five thousand thirty-nine years from the Creation. He was *Tet"lamed* (ט"ל = 39) years old, and it is the ninth year from the beginning of his prophecy. But until that year, he did not write a book to be ascribed to the name of prophecy at all, even though he wrote many other books of wisdom. And some of them are books about the secrets of *Kabbalah*. On that ninth year, the Lord awakened him to go to the great Rome, for he was ordered in Barcelona in the year 'of God' (ל'א"ל = 36). While going, he passed through Trani and was captured by the gentiles because of the reporting made by Jewish informers. And a miracle was made for him. The Lord helped him and he was saved. He passed through Capua and wrote there a second book on the tenth year of his departure from Barcelona. And it is *Sefer Chaim* (Book of Life). On the fifth month to the month of *Nissan*, which is the eleven month for *Tishri* – and it is the month *Av* – he came to Rome on the tenth year. And he chose to go the day of the preparation for *Rosh Ha-Shanah* (New Year) before the Pope. The Pope ordered all the keepers of his house while being in Soriano – a town that is close to Rome, the walk of one day – that, if *Raziel* came there to speak with him on behalf of the Jewish community, they should take him immediately. And he would not show his face at all, for they had to take him outside of town and burn him in fire. And there were the

trees [already prepared for the stake] after the internal gate of the town. *Raziel* was informed about this thing, and he did not listen to the words of those who said this, but he secluded himself and saw sights. And he wrote them, renewed then this book, and called it *Sefer Ha-Edut* (Book of the Testament), for it to be a testament between him and the Lord to Whom he gave his *Nefesh* to death for loving His Precepts. It was also a testament about the Lord that saved him from the hands of his enemies. For, the day that he went before this Pope, two mouths were born for him. And when he entered the external gate of the town, a messenger came toward him and announced him that on that night his [of the Pope] *Nefesh* was asked. And he died suddenly by plague during that night. And he was slain and died, and *Raziel* was saved. He was captured in Rome by the small brothers and stood in their *Midrash Kaf"Chet* (28) days. For on the day of the Fast of *Gedaliah* he was captured in the year of 'the goddess' (האל"ה = 41) – which is the year 'of the mother' (הא"ם = 46). And he went out the first day of the month of *Merchesvan*. I wrote this here in order to tell the praise of the Lord and His patterns, signs, miracles, and wonders with *Raziel* and with His loyal servants.

Raziel said on the fifth month, which is the month of *Av*. On the first and the second [day] of the month, God showed me two sights, one in the shape of the other. Know that, concerning what the prophet testifies about a sight, a dream, or a proverb, etc., no man should question his words, for the mouth of man is as a hundred witnesses. But the whole dispute should be only in the places in which he will show all his words in their simplicity. Therefore, it is possible to interpret them in their simplicity and in their secrets. Even though they are in their simplicity, all the

matters will occur. There is nothing preventing from interpreting them in their secrets, for every simple interpretation is subject to a secret but not every secret is subject to a simple interpretation. Know that sometimes I will interpret many matters in these books that happened actually in their simplicity by the way of their concealment. Thus, I will interpret a few names by the way of their secret even though they are in their simplicity. Sometimes, I will discuss their simplicity, and I will not interpret anything about them, for I trust the knowledge of the intellectual person that considers my book. Concerning this general thing that is said [here], I do not have to repeat it everywhere. And he who wishes to know my opinion about it should consider it nicely. For it is known that it is not appropriate for any intellectual to judge the knowledge of the writer until he reads his entire book and understands all that he said in it in general and in particular. About this, he will be forced to consider his words many times until he achieves his [of the author] knowledge. The writer should not supervise his words, but only the intellectuals [should do it], for it is known that his words, even in their simplicity, will not be understood by them except with God[’s help], etc.

I will say that the Lord told him two dreadful things, and both are understood with one discourse. And it reveals the belief. He further said that he saw on the first day of the month, which is Saturday, one inner sight, and he also says his belief. But he called the first ‘the belief of God in general’, and he called the second ‘one plain belief’. After that, he further said that his belief is a true belief, and it is the appropriate essence that he ordered to everyone believing in the Lord to believe. And it is the belief in the Special Name that is called with the Special Name, which is

the God of our fathers. And who are the three fathers? This is a very concealed secret. So, he came to the secret of redemption, but there he ascribed the fathers to the listeners and did not include himself with them at all. For he will rule over them that they are redeemed because of their fathers. He said: “God of your fathers, God of Abraham, God of Yitzchak, and the God of Jacob”. Behold, the sight is for himself, and he said ordering it: “God, God of our fathers, God of Abraham, God of Yitzchak, and God of Jacob”. Behold, the language of the belief and the name of the language is a mission. He said that the two sights have one shape. He interpreted and said: “It is a threefold letter that is carved as a square in the likeness of recalling the name in the divinity” – which is the God of the fathers in general and the God of the three of them in particular. So is the secret of the Lord in general. And then, He has three *Middot* in particular – great, heroic, and dreadful. Whoever studied the Guide for the Perplexed will quickly know what the Rabbi of blessed memory hinted at them concerning the words of Rabbi Chanina about the one that went down to pray and had many titles. For they are not a big quantity. It is essential to say this big quantity for a small divine drawing. The [number] three is enough, for it is as the likeness of one object that carries three titles. This is far from God, but this is imagined, resembling our saying about Him, ascending and descending, speaking and going. And [so it is] that He has eyes, hands, legs, a heart, lips, etc., in these metaphors because of the necessity of the first imaginary drawing, until the intellect will grow strong and undress all these imaginations from the drawing with a negation after another according to all the intellectual kabbalistic tokens.

I am certain that no intellectual will be tempted to believe the saying of those claiming that *Eloha* (אלוה) is one object that has three merits. For their saying 'three' is as saying 'one', 'two', 'four', or 'five'. This saying is as saying 'six', 'seven', 'eight', 'nine', and 'ten'. All of these sayings are as saying every number that comes at random. I have recalled these because they are the generality of each number that is thought or existing. For it could be any other number compelled from this, from its multiplication, or from its sum. If so, between this number and its fellow all is imagined by ascribing it to the Name – by ascribing it to Him – for its object is 'one', 'two', 'three', or more. For even the name of the object cannot be untied from it almost without some sort of obligation from the drawing, for it is impossible to untie from it any accident. We will say in general that it is a thing compelled by existence, for its lack is impossible. And it is the cause of every existing object – an accident of the body or without the body. Many books were already written with wisdoms that reveal this secret, and it is enough here for our intention to say what we have said in order to inform you that everything that was said of the Lord – blessed be He – is a metaphor and a riddle with no doubt. If so, every prophet that spoke about it and untied from it a name from all the names did so by the Lord that allowed him to do this, in order to draw what does not lack. And He does not forget to govern His creations in the appropriate order of every thing according to how His wisdom decreed, and according to His wish and desire. For they [the intellectuals] are those arranging by way of metaphor every excellent and appropriate order. There is no doubt that the thing that is achieved by us by sense, imagination, or intellect is found in itself as we achieved it. If it was achieved by sense, during the achievement the sense is called 'feeling'. And the one who

feels and the thing that is perceived are one thing in action. If it was achieved by imagination, it is the imagination in action – the imagining and the imagined are one thing. If it was achieved by the intellect, the intellect, the intellectual, and what was grasped during the achievement are one thing in action. While all these are not achieved in action, they have a possibility in them on any side for the achieving [person] to achieve the achieved in the achievements.

He said about the achievement that it is an achievement in potential, about the achieving [person] that he is achieving in potential, and about the achieved that it is achieved in potential. And the potential will be divided into close and far. Thus, they are nine achievements – a hint at the nine visions that were seen by Ezekiel. Behold, all this requires the first general cause to take from their side each one of these into potential. And from it, from its side is always found in action, and it always takes out into action from its side. With this, the visions became ten – to hint at the ten *Sefirot* without essence. Being this so in necessity, do not wonder that the visions of *Raziel* – 'one', 'two', 'three', and 'four' – are separated or connected, simplified or combined. Moreover, some of them are hinted by the way of simplifying the Names and combining them. And there are achievements of shapes from them that are perceived, imagined, or grasped. And some of them are while one is awake; some are in a vision; and some are in a dream. Know that most of the visions seen by *Raziel* were all built on the Explicit Name and on its knowledge, and the renewal of its revelation happens now in the land during his days, which was not so since man and his witnesses [trampled the ways of prophecy]. And this is the root of all his books. He already informed us about the

superiority of the virtue of knowing ‘the name’ (הש"ם = 345) in all his words, and that it is the cause for inheriting both worlds in completeness – this world and the World to Come. He first wrote all that was written in another book called “Divorce of the Names” and intended to inform by it every intellectual that the names are those that rule upon the world. And all are ascribed to the existence of the First Cause. But all of them are nothing against it except for the Kingship of the four lettered-Name of concealment, which is the King of kings of kings. And it is the only one desired by the Lord, Who ascribed it to Himself. The Lord enthroned it on the *Hey*”*Alef* (sixth) year, and it is the time when Abraham was born. It is known that, if you put *Hey* as the head of his Name, it will determine the five knowledges – and this is impossible to do with the name of the object. Therefore, you need to add another *Yud* to His Name and put it in the place of the *Hey*. And they – the Name – will be the organs. It is known that the organs of man are *RM*”*Ch* (רמ"ח = 248), as the number of the ‘Positive Precepts’ (מצוות עשה = 911), which are ‘the beginning’ (ראשית) of the *Torah*. So is their creation, which is *Abraham*. It is the matter of the precept, whose secret is *Abraham Israel*. Combine them both and you will understand all that I have hinted.

Behold, since then the Special Name rules. The Lord rules, the Lord rules, the Lord will forever and ever rule. This wonderful complete secret will not be found in the entire *Torah* in the name of a threefold Kingship except for this Name. Therefore, *Raziel* made Kingship absent from each Name among the appellations, and he enthroned only this name. As it was said, “For His Name alone is exalted” (Psalm 148:13); “In that day shall the Lord be One, and His Name one” (Zechariah 14:9). And the secret

is: “And the Lord shall be King over the whole earth” (ibid.). Therefore, every name that has a rulership after the kingship of this Name will be from it, and every governor and leader will receive this from it. From this day on, do not believe in any name except this. Therefore, you will find that *Raziel* said: A threefold letter of the Lord informed me about His Name, and it is carved as a square. And its half is the number of the splendor of its half. The matter is in the multiplication of the names, for here are five Special Names. It is ‘easy’ (ק"ל = 130) to understand their secret, but the one Special Name is alone. It is ‘heavy’ (כב"ד = 26) to know its secret. Two and a half of them are one according to its appellation, and five of them are ‘a multiplication’ (כפ"ל = 130) of one – and they are two. If so, the four are ten. This is enough for the intellectual to understand it. Behold, if so, the ten are twenty. And therefore, they are ‘a power’ (כ"ח = 28), and its single secret determines the name of *Mem*”*Bet* (42) [letters], which is [=] *Eloha* (אלוה). Furthermore, here *Yud*”*Bet* (12) of them are ‘God’ (א"ל = 31) from these. And behold, ‘they are without’ (ה"ם בל"י = 87). Their secret is ‘without essence’ (בלימה), ‘without them’ (בלי הם). Therefore, the zodiacal signs were twelve in number, and each zodiacal sign is *Lamed* (30) degrees. And *Yud* (10) from these are *Kaf*”*Hey* (25) from those, and *Kaf* (20) from those are *Nun* (50) from these. Thus, there are *Ayin* (70) names. Behold, this hints at *Alef* (1) – one complete time – which is *Samek*”*Hey* (65), which is two times and a half, which are two names and a half. Thus, this ‘is known’ (נוד"ע = 130), and the witness of the thing is the multiplication of the opposite. Moreover, *Kaf*”*Vav* (26) names are a triangle, and *Yud*”*Bet* (12) of them are a square. Thus, they are a square and a triangle. Its half

testifies about its half: All of it is about its half and its half is about all of it by the way of its revolution, always from one to the other. Therefore, he interpreted his intellect as being one from each side. Take four Names, which are: **ו"ך ו"ך**

ו"ך ו"ך. And you will find that all of them revolve again to the first *Vav*"*Kaf* (**ו"ך**). If so, three of them will emerge as spiritual. They are on one side *Dalet Kuf* (**ד' ק'**). Cast away the hundreds again, and they will remain as *Dalet* (4). And so, [you should do] from all of them until, from the *Kaf* (20) Names that are *Kaf*"*Kaf* (**כ"ך** = 40), another *Kaf* will remain again. From one thousand *Mem* (40) for the *Mem* names, *Mem* will remain. And from three hundred Names, which are *Zain* (7) thousand *Tav*"*Tav* (**ת"ת** = 800), nothing will remain, for they will all emerge in hundreds. Behold, *Tav*"*Kuf* (**ת"ק** = 500) Names are *Yud*"*Gimel* (13) thousand. The secret is that 'from a sea' (**מ"ם** = 90) 'fire' (**א"ש** = 301) emerges, and from *Yud* names 'destruction' (**חרב"ן** = 260) emerges. Thus, 'something is from nothing' (**י"ש מא"ן** = 411), 'a defect running away' (**מ"ם בר"ח** = 296). *Mem* is in the wind, and here is fire between the water from the wind [and the wind]. And so is the revolution of them all. From *Kuf* (100) is *ThR*"*B* (**ת"ר"ב** = 602), and 'from *Kuf*"*Nun* *ThR*"*B* is fire' (**ש"ת"ר"ב** = 1099). From *Resh* (200) *Hey* (5) thousand *Resh* 'and from *Resh*"*Nun*' (**ו"מ"ר"נ** = 301) is a head, 'and from *Tav*"*Kuf* (**ו"מ"ת"ק** = 566) it emerges 'in my head' (**ב"ר"א"י** = 513) with the combination of *Tav*"*Kuf* (**ת"ק** = 500), which are *Yud*"*Gimel* (13) thousand. From one thousand names are *Kaf*"*Vav* (26) thousand, and all are like this.

The matter of achieving the secrets of the multiplication of the Names and their count should not be seen as an easy thing. For, if you do not know how they were combined as

a name in another, you will never know anything from the entire Work of the Chariot. You will not grasp how the *AM*"*Sh* (**ש"אמ"ש** = 341) [the three mother letters] that is for the male was connected with the *ASh*"*M*' (**ש"אמ"ם**) that is for the female. But you need to consider their lack, their addition, their equality, and all their kinds of combination and all their kind of separation. For from them you will achieve the secret of impregnation, the periods, the secret of the births, the secrets of the wheel-like properties, all their ways of inclination, ascension, and descent, their movement ahead, and their return backward. You will know what will be compelled from them below in the elements and in what was combined from them. Greater than all is that you will know a little from the ways of the *Middot* of the Lord – blessed be He – and many other matters from the secrets of the *Torah* and from the wonders of the meanings of the Precepts. The hint at the word 'truth' (**אמת**) is to determine by it the secret that we recalled from one time – two times and a half. For, when you calculate 'truth', it will be one-thousand-four-hundred-forty. And you will call it 'a time' (**מועד**) and add to it 'truth' (**אמ"ת** = 441) – truth – which are times [or] years. Add to this rule half a truth, which equals *ThSh*"*K* (**תש"כ** = 720). You will find the sum of all being five-thousand-forty. It is the time in which the cycles of the sun emerged from 'potential' (**כ"ח** = 28) into 'action' (**ל"פ** = 180) – i.e. then, [=] *Kuf*"*Peh* (**ק"פ**) cycles were complete from 'potential, potential' (**כ"ח כ"ח** = 56). And with the addition of *Yud* (10) years, behold, the complete number will be 'everything' (**ל"ה כ"ל** = 55) in the secret of *Yud*. Behold, it is *Kuf*"*Alef* (**ק"א** = 101) times *Nun* (50), whose secret is *QN*"*A* (**קנ"א** = 151). And it is the end of the world [=] *Peh*"*Vav* *Samek*"*Hey* (**פ"ו ס"ה**), and five-

thousand-fifty years will be completed. This is what he told us with the hints of the visions by which the end of wonders was revealed to him. Behold, *Kuf*"*Peh* (ק"פ = 180) cycles with *Yud* years are 'end' (ק"ץ = 190), and it is the secret of the day of 'vengeance' (נק"ם = 190). The hint is: "For the day of vengeance that was in My heart, and My year 'of redemption are come' [גאול"י בא"ה = 58]" (Isaiah 63:4). On the year *Hei*"*Alef* (ה"א = 6) with 'of redemption' (גאול"י = 50), which are [=] *Nun* against *Nun* righteous ones that Abraham our father of blessed memory asked, he subtracted *Mem* (40) from them and left *Yud*. And the hint is: "As far as the hinder sea" (Deuteronomy 34:2). *Y"**H* *YHV"**H* said that *Eheyeh* (אהיה) is His Name, informing us that all depends 'on the Name' (בש"ם = 342) of the object. These three are name of objects. He said that they are all one single name, and that on it He tied six edges from six hundred and carved four names on the end. And thus, they are also three – *Samek*"*Hey* *Samek*"*Hey* *Samek*"*Hey* (ס"ה ס"ה ס"ה = 195) – which are *Zain* (7) and a half. And their multiplication is *Y"**H* (15), which is six Names – thus, *A"**H* *Y"**H* (ה"ה א"ה = 21). And what is enough was already interpreted with this, for from one of these matters the remainders will be understood with ease and interpreted for the considering person.

The *Torah* of the Lord is the *Torah* of Moses, coming to inform us that everything we know about this matter we know from the divine *Torah* that we received from the mouth of Moses, who received it from the mouth of the Lord. He said that the Gates of Intellect would have been locked were it not for the graciousness of the Lord and His mercy upon us. He said that a small closed gate was left in our hands, and that the sages closed it even more. The

upright is with them from the meaning that he recalled, and he said that the prophets delivered this key to the hands of their sons in order to open [gates] with it. For the understanding person will know the open way and will know the key. And it is the Name of *Yud*"*Bet* (י"ב = 12) [letters], which was called [=] 'this' (ז"ה). Moreover, he said that it is 'one' (אח"ד = 13) – i.e. *Chet*"*Dalet* (ח"ד = 12) Names that are all truly *Alef* (1). And [with] another *Gimel* (3), 'they' (ה"ם = 45) are Names whose letters are *Yud*"*Gimel* (י"ג = 13) – and they are [=] 'one' (אח"ד). Therefore, he said that a threefold *Midda* is the *Midda* of this gate, and he hinted at it with the word 'and the yearning' (והכוס"ף = 177), whose secret is [=] *Kaf*"*Vav* *Samek*"*Hey* *Peh*"*Vav* (כ"ו ס"ה פ"ו). And they are three virtues in their number, and their hint is three feasts. It is the secret of 'without essence', when you count *Yud* times *Yud*, which are *Kuf* (100). And it will return to *BLQMH* (בלקמה). This is the receiving person, who is 'a kabbalist [that received] from the *Kabbalah* of the *Kabbalah*' (המקבל המקבל מקבלה) day and night. Behold the secret of 'the day' (היום), the day, the day, in the secret of "Eat that today, for today is a *Sabbath* unto the Lord; today you shall not find it in the field" (Exodus 16:25). They are three worlds, three virtues, and three feasts – in the existing [past], the creation [future], and the reality [present]. All those things that come before the Names are measured with one *Midda*, for the secret of *Eheyeh Asher Eheyeh* (I am that I am) is 'I am, I was, and I will be' – the action in the intellect that grows wise in his heart with the caused *Neshama*, with the *Shekina* that is concealed in Israel. He said that Moses – by whom this Name was renewed – knew how to use the *Yichud* (Union), and he recalled the threefold name. Also, upon the triplicity the angel appeared

before him in the flame of fire out of the midst of a bush. He is his knowledge, for his secret is as the writing of man. About this, it was said to him: "Gather unto Me seventy men of the elders of Israel" (Numbers 11:16) – either elders or disciples. And they are those that He sealed with the Names of the *Middot* of Mercy (*Rachamim*). The secret of "Burned with fire" (Exodus 2:3) is the evil inclination. It was said that people resemble the bush, because for this condition we received the *Torah* from Sinai. For, if we keep it, we will resemble to it, which is the fire. For it was said: "At His right hand was a fiery law unto them" (Deuteronomy 33:2). Behold, on Mount Sinai the Lord came down with fire, and Moses saw the angel in the flame of fire. And the *Torah* is written with a black fire upon a white fire.

Thus, we are also fire, and it [the *Torah*] is also fire: "And the house of Jacob shall be a fire, and the house of Josef a flame, and the house of Esau for stubble, and they shall kindle them in, and devour them" (Obadiah 1:18). And if they will not keep the *Torah*, it will all be opposite. This is outside of "And devour them", for "And behold, the bush [Israel] burned with fire, and the bush was not consumed" (Exodus 3:2). About this, it was said: "And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them" (Leviticus 26:44). But it was said: "And it shall come to pass, when you shall break loose, that you shall shake his yoke from off your neck" (Genesis 27:40). Its translation is: And it will be like passing through a jar craving for the metaphors of the luminous One, and fire will be seen above your throat. If the revealed from this is excellent, the concealed is covered, wonderful, and ready for whoever understood

what we recalled before. God carved a statute and an ordinance in Israel with His honorable Name. We already hinted at its secret and revolution, but the matter of its remembrance is the recalling of its seal. For *Kaf'Alef* (כ"א = 21) times *Kaf'Alef* are 'truth' (אמ"ת = 441), and this is what was said: "But the Lord God is the true God" (Jeremiah 10:10). For it is also the head within the end for the *Kaf'Zain* (כ"ז = 27) letters whose secret is [=] 'my good' (טוב"י). And its hint is known from the secret of good and from the present shape of good, with "Then, I was by Him, as a nursling" (Proverbs 8:30). For [=] 'pure' (ז"ך) is its head, tied with the two kings that are the reward and the punishment. And behold, the meat is forever, if he is pure. But *BKR* (בכר, preference) is 'in you' (ב"ך = 22) and it will be in you forever. "And may also believe you forever" (Exodus 19:9) – is with two kings: Moses the king of Israel, the Pharaoh the king of Egypt. The secret is that the Name is a king for the second world, but the earth is a king for the inclination – i.e. for the ashes. And so, the intellect is a king for the intellect. Our steady [*Raziel*] says of a recalling for the Exodus that should not mislead you, for its true secret is a recalling for the existence of the inclinations with the exchange of 'sea' (ם"י = 50) according to the way of *Ath-BaSh*, or with the exchange of its place this with that. The secret of the going out is Israel. The matter will be a recalling for the intellect acting upon an intellect. And when you will understand the secret of the Foundation and the secret of the moisture that is warm, cold, dry, and wet, you will know the secret of the good. And you will know how harmful is the turbid [matter] and how useful is the pure with the harmful. And the useful is equal in its *Midda*, but their actions are opposite. With

much study, the opposite will return to be straight and changing.

[Take] *Bereshit* (ברש"ית, in the beginning = 912) and subtract *Alef* (1), for in *Tishri* they are destined to be redeemed from the hands of those that worship the moon, and in *Nissan* from the hands of those that worship the sun. With the name of the sun and the moon, you will achieve Wisdom and Intellect. By giving a complete *Yud* to the sun, you will find Wisdom, which is life. And it is also a desire from the *Yichud* (Union) that is made special this day. It is Nothingness, and I am it – that which is made special with the sun from the power that is the power of brilliance in man. And the blood of a good day is the day for the ill person, so that its space will grow starting from its power, from the brilliance of brilliances. The prophets are in my stomach with a revolving wisdom. Behold, the intellect is left, and both are now equal understanding the life in blood from among the world of angels that conduct with no doubt an existence in the grace of God. Therefore, *Y"H* found grace in a complete *Y"H*. I am *Adonai* (אדנ"י, Lord = 65) – and know them!

After all this, *Raziel* informed us about the matter of the renewal of the world, and that the secret of jealousy – which is the jealousy between man and his neighbor – is the kingship of all kings. And from then on, all the kings will rejoice in the kingship of the Lord alone, for there is no king without Him. This is the knowledge of the Lord by name, for Moses knew the Lord according to the Name, and the Lord also knew Moshe by name. Because of this, he found grace in His eyes, as it was said: "I know you by name, and you have also found grace in My sight" (Exodus 33:12). The word 'also' determines the quantity, to imply that with knowledge there is no final completion without

finding grace. As it is written, "And I will be gracious, and will show mercy on whom I will show mercy" (Exodus 33:19) – in the day dream, He was revealed. He said that he was in Rome during that time, and he informed us what he will do, what he will say in His name, and that he will inform to all that "The Lord reigns; let the people tremble" (Psalm 99:1). And the reward that enthrones him will reign beneath him. He informed about Who enthroned him, turned him from time to time, and lifted up his virtue upon all virtues, for this is appropriate for him in his truth. Indeed, he further returned and adjured by sitting in Rome on the *Tevere* (טיבריס) river, which is the good of evil in particular in the land of *Pur* (פור, lot) – the land of the skies, the land of *Dromiel* (דרומיאל), the land of the southern border. For the river of *Dromiel* keeps virtues in the matter of the earth. Its secret is the intellect that acts within the matter of the earth. It is the keeper of the matter of the earth that was created as good and evil, and was also created in the earth. And it is the matter of matters, and it is the speaking in the World of Angels [*Yetzirah*]. The matter of his saying 'rise and raise the messianic head' is the life of the *Nefashot*. And on *Rosh Ha-Shanah* (New Year) in the Temple, it is the power of the *Nefashot*. He said: "Enthroned him as a king" – enthrone him as a king by the power of all the names, for I have enthroned him as a king upon Israel, upon the congregations of Israel – i.e. upon the Precepts. From his saying, "And I have called his name *Shaddai* as My Name" – whose secret is a physical *Shaddai* – you will understand the entire meaning, and also from His saying, "And he is Me and I am him". And if it is impossible to reveal this more explicitly than this, nevertheless the secret of the physical name is 'Messiah of the Name', and also 'Moses will rejoice' – that we were informed about it. And it is five inclinations, and it is also

called 'the raw name'. If you add five inclinations together, you will find seven inclinations. Also, when you invert two inclinations of the five inclinations, you will find the secret. And behold, 'this' (ה"ז = 12) [=] 'is' (ה"א) better concealed.

Now, *Raziel* began considering the essence of the Messiah, found him, knew him, knew his power, called him 'David the son of David' (ד"ו"ד ב"ן ד"ו"ד = 100), and added 'his servant' (עבד"ו = 84). He said, "The one sitting at my right", and all are hints. Behold, the secret of 'David the son of David' (100) is [=] 'he will reign' (ימלך), and it is a wise heart that is unique and special – the heart of the prophet. And it is one hundred, and its secret is 'he will be separated with blood' (יבדל בדם) – and that is it. He further added his servant, and he includes the king and the servant. And his name is now Jacob, for the first number is *Kuf* (100), while the second is *Yud-Ayin* "Bet" (י"ב = 82). Add them and you will find Jacob. And they are the seven holy names that are the kings over the seven days of the week. Behold, Jacob 'is an animal' (ה"א בע"ל חי"ם) = 182; [=] 'he is an understanding sage' (ה"א חכ"ם מבי"ן) – i.e. – discreet and wise. This is the secret: "And the 'Lord' (יה"ה = 26) was with 'Yosef' (יוס"ף = 156)" (Genesis 39:2). Add them and you will find them as such. About this, it was said to him: "There is none so discreet and wise as you" (Genesis 41:39). And the Writing bears witness and says: "These are the generations of Jacob. Yosef" (Genesis 37:2). And he said: "For he was the son of his old age" (Genesis 41:3). Also, 'the son of his old age' (ז"ה ראוב"ן = 271), 'this is Reuben' (ז"ה ראוב"ן = 271). By desecrating the bed of his father, the precession was taken from him and given to Yosef. Behold, he added this to inform that seven days and seven nights have *Kuf*-

Samek "Chet" (קס"ח = 168) hours. Add them, and you will find seven names, which are *Yud* "Gimel" (14) times 'one' (אח"ד = 13), for every two hours *Kaf* "Vav" (26) Middot govern – *Yud* "Gimel Middot" (13) in every hour. Remove from them *Zain* (7) *Zain Middot* of *Din* (Judgment), which are the *Midda* of day and the *Midda* of night, and they will remain as *Kuf-Samek* "Chet". Their hint is: *Hallelujah* – praised be Him – on high, Master of the Wheel, our God, you God. Where is the Lord your God?

Concerning the hours, their number is a complete number, and it is the time of the wheel and also the wheel of time – *Y" H V" H* revolving toward His world from His Cause. Behold, he further added, 'the one sitting at my right' (היש"ב לימיני = 467), and this is the secret that is hinted at the end of the Prophets, whose name is [=] *Goel Ben Shlomo* (גוא"ל ב"ן שלמ"ה). For four *Yud* are *Goel*, since the Messiah is the savior and he was a Jew. Behold, the name of *Yud* is Yehuda, the son of Solomon. And his secret is the son of *Shlaviel* (שלו"א), who is his individual. And the concealed is that, from King Saul, Samuel – whose left is water – was born. If he is the angel of the left, the angel of peace returns, and it is the complete time as the matter of the complete time that we have recalled. And it is entirely one single matter.

His saying 'a new religion' revealed that it is the knowledge of the Name that was revealed in his heart by the Lord according to the combination of the letters that are called '*Urim* and *Tummim*' (אורים ותומים, lit. a competent authority). These are the lights that illuminate the eyes and the perfections that improve the heart. You will understand from this that all depends on the eyes and the heart. And so, it was said: "And that you do not go about after your own heart and your own eyes" (Numbers

15:39) – in a warning. It was said about the good destination: “And My eyes and My heart shall be there perpetually” (1 Kings 9:3). And as it was said about them: “The eye and the heart go astray and sin before Me” (*Midrash Rabba* 10:2). We will also say that they are two messengers of precept. And the messengers of precept are not harmed and they are ministering angels. Behold, ‘eye and heart’ (עֵינַן וּלֵב = 168) are [=] *Kuf-Samek-Chet* (קסח) that are hinted aloft, but ‘my eyes’ and ‘my heart’ is Jacob, and his secret is a vengeful, clever, and wise God that has my secret. And this is the secret of ‘the Lord God’ (יְהוָה אֱלֹהֵינוּ = 112) that renews the will in the earth for the goodness of those that desire Him. Wishing below is from will, while wishing above is from satisfaction. He said that the nations desired the Lord, and the way of desiring Him disappeared from before them. He said that his way to desire Him is far from these and close to those – to every man according to his essence and according to his effort. He said that the prophet also know His secret and tell about His splendor, as the superior angels and their sacrifices and offerings are their hearts.

He further returns and praises the power of the knowledge of the Name, the greatness of its use, and the plurality of His Name that revolves from a unique ‘One’ (אחד = 13). He orders that the five names be completed with tens in the secret of *Sinai* (סִינַי = 130) with the addition of a *Gimel* (3) upon a *Yud* (10), a *Vav* (6) upon a *Kaf* (20) – which are *Alef* (1) on *Kaf-Hey* (25), which are tens and fifths. And they are equal to odds in each number, and they are equal to pairs. Two hypotenuses are upon the threes that are *Kaf-Dalet* (24), and five hypotenuses are upon the seventh. And the thirds are as the fourths – *Kaf-Dalet* (24). *Alef* is a hypotenuse upon fifths, the sixths

are *Kaf-Dalet*, and the eights are *Kaf-Dalet* as well. Behold, *Chet* (8) will be left from the nineths and *Vav* (6) from the tenths. And thus, they are equal to odds and pairs, as the ordinance of each pair, for one is only odd. If they sum, they will pair and separate in equality, and even in every plurality, but this is for its odds and that is for its pairs. Thus, the three will divide into its three parts, the four into its four parts, and the five into its five parts, and so are all. Everything from which a number was combined will return to it in equality. But there are numbers that will revolve with each other, as the matter of *Kaf-Vav* (26), which is two times *Yud-Gimel* (13). And this is the first division, to divide the pair into its pairs, for the one is the beginning of all and all return to it. But there is a number that will not return to a pair, as the threes and those similar to it. But every number returns to a pair and to the one, for, concerning five, four of them are a pair and one is an odd – and so are all. Therefore, every number is a pair or an odd. *Dalet* (4) was combined out of *Bet* (2), *Tet* (9) from *Gimel* (3), *Vav* (6) also from *Gimel* (3), *Chet* (8) from *Bet* and also from *Dalet*, *Yud* (10) from *Hey* (5) and also from *Bet*. *Gimel*, *Hey*, and *Zain* exist without being combined out of equality, and *Bet*, *Dalet*, *Vav*, *Chet*, *Tet*, and *Yud* exist as combined out of equality. Everything is combined from *Alef*, and *Alef* is not combined out of anything. And therefore, all need the one, and they will not exist without it. Indeed, one does not need one from without it from the combined [numbers], for it is all of them and it exists without all the combined [numbers]. The name combined from one and one is a great secret. Everyone comes one determining the love that comes from Him – blessed be He. *HB HB HA HA* (הב הב הא הא): The hint about this is greatly dreadful and lofty. Set your heart to understand it,

for my heart seethes in my blood to reveal it for the honor of the Lord and His love.

Know that this Name that determines the truth of the Lord – blessed be He – orders the Lord to ask man to give Him a thing for the sake of man. The complete man needs not to deny from the Lord whatever He asks from him. As the Lord asks the man a thing for his sake, so does the man ask a thing for his own need and benefit. If the man will not deny the Lord from His wish, the Lord will also not deny man from his wish. The writing says: “And now, Israel, what does the Lord your God require of you, but to fear the Lord your God?” (Deuteronomy 10:12) – and to love Him and cleave to Him. This is what the Name will order about as the secret of one in one – blessed be He. They will cleave and become united, and they will not separate. ‘And this is one in one’ (חד בחד = 26), [=] ‘this in that’ (זה בזה), [=] ‘this and the next’ (זה והבא), [=] ‘Vav in Vav’ (וּו בּוּ); [=] ‘He is love’ (הוא אהוב), [=] ‘he loved him’ (הוא אהבו), [=] ‘his father’ (אביו), [=] ‘this in that’ (זה באח ביזה), [=] ZVB BZB (זוב בזב), ‘brother of loot’ (אח ביזה), [=] ‘gaseous’ (הגזא). Indeed, the secret of the questions is that the Lord says to the man HB HB, and he answers Him HA HA – i.e. the Lord tells him ‘give, give’, and the man answers Him ‘take, take’. And so, the man asks and the Lord gives. The secret of דָּךְ is a double question, and indeed טָט is a double answer. Furthermore, the meaning is opposite, for the Lord always gives. The secret of דָּדָטָט is suckling a breast. And furthermore, it is that man always asks: דָּךְ דָּךְ דָּךְ.

Now, my child, grow wise in the wonderful wonders of the Name, and see the entire concealment built from here and there upon the honorable and dreadful Name that is

Tet”Dalet Hey”Dalet (ט”ד ה”ד) [YH VH shifted by one below]. And it is the third one preceding before the name to the back: KVZ”V (כוז”ו) [YH VH shifted by one up]. And its secret is ‘wheat’ (חט”ה = 22), which are [=] YVH”A (יוה”א). The multiplication of KVZV (כוז”ו = 39) is ‘bread’ (לח”ם = 78), and the secret of wheat is ‘thorn’ (חז”ח = 22). And beneath the wheat, a thorn will emerge for the one that is unworthy, and for the worthy there will be [=] ‘a good’ (טוב”ה) wheat. Behold, the secret Kaf”Vav (26) is ‘the planet’ (כוכב); this is ‘for the nose’ (לחטם = 87), [=] ‘for his sight’ (למבטו); [=] ‘with the mouth’ (בפה) [=] ‘he cancels it’ (מבטלו), [=] ‘with a word’ (במילה) [=] ‘he immerses it’ (מטבלו). Take the name in Ath-BaSh [a cipher alphabet], and MTzP”Tz (מצפ”צ = 300) will emerge. And it is an [=] ‘inclination’ (יצ”ר), and its secret is [=] ‘the spirit of God’ (רוח אלהים). Behold, all of them together are in their general number [=] Shin (300) from the side of their shortening, but from the side of their length their number is in the hundreds according to their numbers in the units. They are from one side Dalet”Tet Chet”Tet (ד”ט ט”ח = 30), and their secret is [=] YYY (י”י”י), [=] Lamed (ל”); and from another side they are Vav”Tet Chet”Tet (ו”ט ט”ח = 32), [=] VYHV”H (ויהו”ה) forever. And they are [=] Lamed”Bet. Behold another ‘Creator’ (בר”א = 203). Add four numbers and combine them, and you will understand. And you will understand wonders from there. They are ‘the normality’ (התק”ן = 565), [=] ‘the matter and the shape’ (החמר והצורה), and [=] ‘the small’ (קטנות) ‘vowel points’ (הנקודות). And all this ‘being’ (הו”ה = 26) exists from [=] YHV”H (יהו”ה). Take what is before the name in Ath-BaSh, and you will find NQTz”Q (נקצ”ק = 340), and its secret is [=] ‘a name’ (ש”ם), [=]

'suckling as a mammal' (ינ"ק כינ"ק). Sum them, and it will be 'a sun' (שמש), [=] 'an inclination from an inclination' (יצר מציר), [=] 'an axis from an axis' (יצר מיצר). It is another name of the matter and the shape that suckles the name of the small one. Consider all these, and you will find: "For the Lord shall give wisdom out of His knowledge and discernment" (Proverbs 2:6).

AHY"H (אה"י) is His name, YHV"H is His name, Y"H is His name, and He is "An everlasting Rock" (Isaiah 26:4). He interpreted now the revolution of the Names, and that they stem from this and return to each other, determining that everything comes from the Lord and that everything returns to Him. It is as the matter of "All are of dust, and all return to dust" (Ecclesiastes 3:20). Its secret is that all are from the mind and all return to the mind. Also, "And the dust returns to the earth as it was, and the spirit returns unto God Who gave it" (Ecclesiastes 12:7). This tells us that He conquers all. And how the blessing came from Him – or its exchange in a sign – is not from the expression of 'coming', but from the expression of 'letter'. The Lord brought the coming, and the hint about it is: "I love them that love me (אהב"י אה"ב = 26)". And the secret of knowing is [=] 'YH came in him' (יה בא בו), [=] 'splendor came in him' (הוד בא בו), BYA BYA (בִּיא בִּיא). Behold, [=] BYBV BD (ביבו בד), [=] 'his good comes' (טובו בא), [=] 'DH is a good' (דְּה טוב), [=] 'foreseeing' (טְטֹב), [=] 'a pact' (חוזה), [=] 'an interception' (גְּרוּטָה), [=] 'a wit' (זחדוד), [=] 'Glory is the He' (הוד ההא), [=] 'He is the Glory' (הא ההוד), [=] 'that is enough' (הוא די), [=] ADV DYA (אדו דיא), [=] DV BDDV (דו בדדו), [=] DDV BDV (דדו בדו), [=] DYBDV (דיבדו), [=] 'obligation' (חיוב), [=] 'being' (הויה), [=] BYTH (ביטה), [=] HBYT (הביט), [=]

'foreseeing' (חוזה) [=] 'and foreseen' (וחזה), [=] BYTH (בִּיטָה). As a unique life, the prophet is wise and special; he is made unique by the *Yichud* (union). Understand all of them, how they come with a letter in one special shape from the Name and is doubled [multiplied] in us. I will say that with our return to the Lord He also returns to us, for the one that counts sacrifices the number that is combined for the simple number one – and if it is two, then two; if it is many, then many; and if it is few, then few, by way of metaphor. Thus, if we come close to the Lord a lot according to the ability of our nature and study, He will come closer to us; and if we go far from Him, He will also go far from us according to our distance. The distance and the proximity are spiritual, and it is the closeness of the knowledge and the distance of knowledge the foolishness in that which is possible to know. The benefit of being close to Him is appropriate to us and good for us for all the days that we have to live from this day. He further shouted about the lack of knowledge that Israel has concerning the Lord. And he said at the end of his words a great matter, and he revealed in it an eminent secret for those who know the truth, fear the Lord, and think of His Name. He said in an adjuration: "I have lifted up My hands and adjured for My great Name that you will not be saved until you examine My Name; and behold, Messiah, My Name speaks to you". Behold, His mouth is as mine, and this verse is interpreted according to the concealed way. It does not need another interpretation according to the knowledge of every intellectual that has in his hands any kind of hint in any kind of way from the ways of the divine *Kabbalah*.

Know, my son, that from the beginning of the book up to here *Raziel* placed two spiritual verses in the head of the verses. One is from the *Bet* of 'in a month' (בחדש) up to

the *Yud* of 'he will give' (יתן), and one is from 'in the dream' (בחלום) up to 'as his head is my hand' (כפי ב"י). This is the head and the end is 'in me' (ב"י = 12). And this is the head, and the head is [=] 'in me'. And these are the two verses:

"I became known to you with an appearance, so that you will tell My people that *YHVH* is My Name" (בְּמַרְאָה אֵלֶיךָ) (נוֹדַעְתִּי לְמַעַן תְּסַפֵּר לְעַמִּי כִּי יְהוָה שְׁמִי).

"I spoke with you in a dream, so that you will tell My people that *AHYA* is my recalling" (בְּחֵלוֹם דִּבַּרְתִּי בְּךָ לְמַעַן) (תִּגִּיד לְעַמִּי כִּי אֶהְיָ זְכָרִי).

These are also verses that are interpreted according to the concealed way. Also, the alphabet is opposite there in the head of the verses from "The seal of the exile of Israel ended up to a thousand cubits, and he sealed with the shape of the seal of truth". I have already informed you that the name of *Mem*"*Bet* (42) [letters] is also at the end of the book in the head of the verses. Know that in the appearance, this is Abraham, and it is the name of *Raziel*. And he admitted that the entire meaning is to say and tell.

And it came to pass at the end of the fortieth year that he opened another excellent opening in the appearance from what calls 'a man with his entire body and with his organs'. And he was brought in the allegorical Jerusalem – the holy city, its building, guards, and gates. He called the powers *Cherubim* and recalled the revolution that is in the powers, in the spirits, and in the times. And he said that they are four. And indeed, the opening and the closing depend on the times. He said that the name *El Shaddai* (אֵל שַׁדַּי, Almighty) is the keeper of all gates, and he ascribed the *Cherubim* according to their appearances – red and white, black, green (אֲדוֹם וּלְבָן שְׁחֹר וְיֶרֶק). After revealing to

you this in general, there is no doubt that the entire appearance is revealed to you with what preceded and with what will come, for I have already informed you that I do not intend to inform you concerning the details of the completion, but only in the necessary place. And I have already informed you about the secret of all those necessary rules. Behold, he tells all that the speaking [power] told him along with all that he replied to him and the matter of the people, for the action that happened to him while being awake is already hinted above and will be hinted. Behold, in the end of his vision he said that he saw a scattered strange people, and he was left alone, still dreaming and worrying about his issue. And the Lord gave him comfort with a nice and pleasant man. He stated in his saying: "And from my sleep he awakened me, and I will be awake, for all this was during the sleep". But according to the true concealed way, his saying will be further understood. After a while, the spirit of God that speaks to me returned to me, and my spirit lived and cleaved to His. For this sleep is the forgetfulness of the consideration. It was already hinted above by saying: "And the spirit of God was separated from me, and I will be as the rest of the nations of the earth". He continued about the matter of this shape until he reached his destination.

After this thing, he said that the proselytizing is the renewal upon Israel, and this is from what happened to him after that in a dream. And when he awakened, the thought was awoken. This was in truth and by metaphor, and it tells many matters, proverbs, and riddles. After prolonged matters that are not needed to be interpreted since they are known, he hinted an excellent hint in the generality of his words. And he said that there is a king man, a guard upon the Name of the Lord. He said that he

is very intellectual and his *Middot* are straight, chanted in the shapes of songs. Because this secret was made unique from all the secrets of this book, I have also made a virtue unique for it, with it being appropriate to be almost concealed and not be written explicitly. But the necessity of the love [that pushes me] to inform about the truth will bring me to say about it what you will hear – and consider it! Know that he said that a king man is very intellectual for himself and greatly combined. And its secret is that he is an angel of blood, and he is 'the king of demons' (מלאך פי = 445). And he is [=] 'the mouth of *Ashmodai*' (פי = 445), [=] 'the mouth of a year' (פי שנה) [=] 'that knows a thought' (יודע מחשבה) [=] 'it is the axis' (התלי) [=] 'that enchants' (המכשף) [=] 'that gives the breath' (המנשים) [=] 'of the *Nefesh*' (הנפשי) [=] 'that spits' (המרקק) [=] 'lifting up' (שמעלה) [=] 'a lot of saliva' (רקק מאד). And he is [=] 'an intellectual man' (אדם משכיל) [=] 'a vessel of the skies' (כלי הרקיע) [=] 'a temple for the intellect' (היכל לשכל) [=] 'a strike for the inclinations' (מכה ליצרים) [=] 'a king Pharaoh' (פרעה מלך). Invert it: [=] 'The name of the sage's heart' (לב שם לב) [=] 'the heart of the Special Name' (החכם) [=] 'a plague of Egypt' (מכה מצרים) [=] 'that gives breath' (המנשים) [=] 'to every *Neshama*' (כל נשמה) [=] 'that lubricates' (המשמין) [=] 'the entire oil' (שם המין) [=] 'the name of the species' (שם עלה) [=] 'the name climbed' (שם עלה) [=] 'upon the name' (שם עלה) [=] 'actually' (למעשה) [=] 'it revolves an hour' (סובב שעה) [=] 'the revolution of completeness' (שאלה דקה) [=] 'a slight question' (מקשה) [=] 'drinking' (שם הסם) [=] 'that inverts' (שמהפך) [=] 'the

funnel' (המשפך), [=] 'the dead' (המת), [=] 'the perfect' (התם) [=] 'in the beginning' (בתחלה), [=] 'an earth' (אדמת), [=] 'blood front and back' (דם פנים ואחור) [=] 'the blood of an angel and a demon' (דם לחאך ושר) [=] 'blood and *Neshama*' (דם ונשמה) [=] 'blowing away' (נפישה), [=] 'giving breath' (מנשימה), [=] 'sorceress' (מכשפה). All these explicit hints state for you the essence of 'the *Teli*' (התלי) and whereon [=] 'the poor' (הדלות) [=] 'will hang' (יתלה); [=] 'and the powers' (והכחות), [=] 'the judgment' (והמשפט), [=] 'the secret of *Satan*' (והסוד) (השטן), and [=] 'the tail of the hour' (השעה זנבו); [=] 'the hour is its tail' (השעה זנבו); [=] 'and the remainder of the year' (ועוזב השנה) is [=] 'the birth of the second' (מולד השני), [=] 'the study of the intellectual' (למוד השכלי).

After you know all this, you will understand from it that its *Middot* are straight, even though its head goes straight and its tail is opposite, for 'it goes straight and its tail is opposite' (ישר ה'ולך ו'זנבו ה'ופך). You will understand this from the inversion of the name of *Ayin"Bet* (72) and from its straightness, for its two verses are in straight parts. And they are the first and the last, while the middle is taken opposite, and it is the subduing one. About this, it was hinted at the song concerning the matter of "That this song shall testify before them as a witness" (Deuteronomy 31:21) – about the children of Israel. For its secret is this straight movement forever, and the gentiles are those that write opposite, while Yishmael and us [write] straight.

The seal of the exile of Israel ended, and the cause is that the name of truth was revealed to us. He continued all this about the secrets of the Name as his custom. He said that the blood of Israel was demanded, and the kingship of the

fourth living creature was complete by the power of the town and the *Kaddish*. And it is *Shin" Tav* (700) – *Shin Tav* (שׁי"ן תי"ו = 776). They are the ten *Sefirot*, a special and explicit wheel. And the four kinds that are in the palm branch are witnesses about the four kingships that were completed. Behold, he called *Yud Y"D* (י"ד י"ד = 34), and he recalled 'Vav and also Hey' (ו"ו ה"ה = 61), and *Dalet* (דל"ת = 434). And he called *Gimel Golem* (raw matter). He also recalled *Bet*, and also *Alef* (א"ל"ף = 111) – and the number is truly tripled. Behold, 'I will bow' (אשתחוה) is its half inside of it, and all is the seal of 'truth' (אמ"ת = 441). You are also children of Israel. He appeased us now that the known Temple will be built, and he said that deep things were revealed to him in it. And threes and their halves were tripled in them, and the sevenths are complete. These are the era of eras, and he divided the era – i.e one time – times and a half. Multiply them, and they will be seven. This is the revolution of the entire Name of *Mem"Bet* (42) [letters]. He recalled the *Yud"Bet* (12) rocks that are for the garment and the *Yud"Bet* complete rocks for the breastplate – this is for the morning and that is for the eve. He said about the complete Name of *Dalet* (4) [letters – the Tetragrammaton] that it is appropriate to write it with the name of a complete 'man' (אד"ם = 45) until 'blood' (ד"ם = 44) will not be written. And this will be with a *Vav* without an *Alef*. And with an *Alef*, he prayed for removing the dust from our eyes. He wrote the *Tav* of inquiring with two shapes to order about its multiplication, inquire for the *Torah*, and inquire for the Kingship. Some of them are written and some are read, and they are the trust of time – five *Sefirot* from here and five *Sefirot* from there, but trust is in the middle.

Adabriel (אדבריאֵל) is *Raziel* himself and the multiplication of *Izshrael* (יזשראֵל) [a pun with Israel], so that they will be two there together. And he sealed all with the name 'Y"H YH"VH is His Name' (יה"ה יה"ה שמו).

Behold, I have already shortened for you the secrets of *Sefer Ha-Edut* (Book of the Testament) according to my ability – praise to the Lord. Consider it greatly, and you will succeed and grow wise in the Name of YHV"H – blessed be He and excelled be His Name.

Sefer Chaim (Book of Life)

Raziel said: "The spirit of the Lord of Hosts awakened my spirit to walk in His ways and cleave to Him. And I will depart from my country and homeland for twenty years, and I am forty years old". While *Raziel* was in the city of the horizon, the spirit of the Lord was revealed to him, awakened him from his sleep, and informed him what will happen to him there and in Rome with hints. He would call the name of that town Punun (פונון). It is frozen and it is at the opposite horizon. And he called it Ibal (עיבל) and also Yabak (יבק) because of many causes that were renewed on him then and after that in Rome. There, he composed the *Haftara* (Prophets), and I will discuss in it – with God's help – about matters that occurred and were renewed. So did everyone who wrote a book: They did not write it without a renewal of matters that are perceived, imagined, and grasped by the intellect. Indeed, what *Raziel* begun with this verse is that he set every letter in it as a head of the verse from a spirit up to my spirit. Then, he began from words with hints as the head of verses and informed us with them about his name, the name of his father, and the name of his ascription – from 'I' up to 'appeared'. And the word 'and answer' is a hint at the head of words, for a short prayer needed for his accidents. These are the words that he hinted at.

אני מר"ב בכל שבוע"ה וב"א א"ל הפי"ע ויע"ן (I am from the abundance in each oath, and I came to appear and answer).

And this is its solution.

I am Abraham the son of Shmuel Abu Al Aphia; 'revive and keep me doing wonders' (יחייני וישמרני עושה) (נ'פלאות).

So did he also before, when he began from the matter of the virtues. He began and said about it something similar to the first one.

'On the fortieth year, which is the tenth year from the existence of the word of the Lord upon my mouth' (בשנ"ת הארבעים הי"א השנ"ה העשירי"ת למציא"ת דב"ר יהו"ה) (ע"ל פ"י).

He removed each letter in the head of the verses upon my mouth, and then revolved the matter of the writings. And their solution is as we will interpret in their place ahead: *BOShV"l* (בעשו"ל = 408). After that, he hinted with *Y"V* (16) verses at the head of the writings with their solution, which is these four words.

קלכ"ם מעד"ש קימ"ו (QLK"MOD"Sh QYM"V MLK"Y) – from the voice of *YHV"l* up to the voice of *YH"V*.

Then, he took another way and removed the alphabet inverted and combined with word headings – and also straight and combined. He begun from 'Torah of' up to 'thanks', in this way.

ת	ר	ש	ק	צ	פ	נ	ל	מ	כ	י	ח	ט	ז	ו	ד	ה	ג	ב	א
א	ב	ג	ד	ה	ו	ז	ח	ט	כ	ל	ס	פ	צ	ק	ש	ר			

These are two alphabets that are opposite to each other and are combined front and back in the likeness of the

spirit of the wheels – this in the back of that. So did he further ahead starting from *Alef* up to *Yud*, and also the opposite from *Yud* up to *Alef* with the word headings of the verses in their heads from ‘cursing’ up to ‘then’. And in each verse, he set my name outside of the four, and their secret is *YHYH* (there will be). After that, he combined the names, and at the end of the book he sealed his name, his father’s name, and the name of his kingship explicitly with the word headings of the verses from the letter ‘and a token’ up to *YHV”H YHV”H*. This is the seal of ‘Abraham the son of Shmuel Abu Al Aphia Sepharadi’ (אברהם בן י (שמואל ל אבי א"ל עפ"א ספרד"י). It seems to me that I have already included the majority of the secrets of *Sefer Chaim* (Book of Life) according to the meaning of its writer. And I wished to inform you about all these meanings, which are the special intention of the writer in all his books. And it is one intention alone, and it is the fruit of savoring his sayings and the knowledge of the Name. He only wished to revealed that it is impossible to reach it without knowing the ways of the combination of the letters that includes the secret of the seventy languages. In necessity, they might be understood or not, for from their sequences they are clear witnesses whose truths, signs, and tokens cannot be denied by any sage in the world among those that are familiar with their connection. Moreover, the shape of their sequence tells the shape of the wheels, the planets, their government, the shape of the inferior combinations and their standard, the secret of the virtue of Israel, their keeping, that they are a seed blessed by the Lord, and that you are their descendents.

Being this so, I will return to speak a little of a few matters of the book – some of them in general and some in particular. And from what I will say, the intellectual will

understand what I will not say. And I will shorten it with all my power. The children of Punun are the children of another place that is called Capua. There, four disciples that know the book of the soft of heart connected to *Raziel*, and they begun to enter the chambers of wisdom. By seeing little inversions of opinions that were in their hands in the beginning according to their *Kabbalah* and habit, and what they were raised on, they wondered and almost marveled. *Raziel* was not wondered by them. For, if this wisdom scares the elders of Israel, its sages, and Rabbis on which the government of the lives of all Israel in this world and in the World to Come depends, how will it not scare the human lads whose life’s government depends on who is below them by virtue and level not being on their own in anyway? Even though the compelled [disciple] is exempt, what is he exempt from? From punishment. But he is also unworthy of being rewarded. Moreover, what is the compelled person that is forced to have nothing from all that he was compelled to do or take heed of in any of his allowances – neither the allowance of the body, nor the allowance of the *Nefesh*, nor the allowance of the intellect? For these are his four leaders that complete his bones. Therefore, how is it that, without any allowance from these, he can use them and be saved from what he failed and was compelled? And he does not apologize and is not exempt from knowledge of the entire world. This was already interpreted in many places up to the point that there is no need for us to answer it. For it came here accidentally. But the entire intention is to inform that this way is hard for the beginning disciples. Therefore, the concealed and what it concealed will be revealed just now in necessity for the sake of the time that all the destined prophets have come – i.e. the coming of the one that will reveal the knowledge of the Name. He is the son of the redeeming power, the

son of life, the son of the wise, and he is Elijah the prophet, the son of the prophet. And he will be Enoch (*Chanoch*) that stands on the throne of honor, for Enoch is *Metatron*. Therefore, he forced every sage to awaken the knowledge of the Lord, for it is the essence of every divine work, and it completes them all. And the rest of the works are against its value. They are as slaves for the value of the Queen, their lady.

About this, the Lord awakened the spirit of *Raziel* with His Spirit by knowing this secret in its truth. And this was impossible until he separated from his country and homeland – i.e. the separation from earthly and natural matters for the [new] birth. After a long while, he said: This is mine for twenty years. He is twenty years old in matter and in count, and he is forty years old. Then, here are another twenty years. Know that the ten years are *Yud* (י"ד = 20), and they are twenty years. Moreover the lad is sixty years old, and he is twenty years old. Yehoshua, the son of *Nun*, was as a lad, and he was close to sixty – a witness for the thing. Moreover, *Nun* (נ"ן = 110) is fifty. And with the *Yud* that Moses added to his name, as it was said – “And Moshe called Hoshea the son of Nun Yehoshua” (Numbers 13:16) – it makes thus sixty. If so, his secret is Hoshea the son of *Nun*, and he is the builder of Punun that built in Ebal with the masters of the *Nefesh* and acted in thought. Whoever knows him has the active intellect in them, and in the congregations the redeemed will watch for Yehoshua the son of *Nun*. About him, it was said that the recreating swallowed – i.e. he is the master of the *Nefesh*, the minister of blood, the matter, the shape, mercy (*Rachamim*), a master killed in particular. Chor, the son of Miriam and Aaron, ‘was made narrow’ (אהרן הוצר = 557) [=] ‘and saw the will’ (ראה הרצון). Moses saw him

– or Yehoshua, the son of *Nun* – who creates with a Name – the Name is in the Creator. These are all humble secrets for our intention, and in them is the testament and many hints combined. Behold, Chor (חור) is a spirit, and it is the head of the book, while its end is *YHV"H*. Behold, because Chor was killed, *Raziel* said that now he returned and lived. And it is the spirit of *YHV"H*. Like this, in this shape he continued with all his words. And he said that the Messiah will come, for he was already born. He continued all this and said: “I am the man that speaks. In my seven windows, there is a light” – a hint at the secret of the seven Names. ‘And the herard’ (והרץ) is the value that converts, and it is that which speaks with *Raziel*. He said that he adjured me for the prophets, and he then ordered him to go to Rome and do whatever he did. And if it is revealed, its secret is interpreted.

He said that on the fortieth year the thing returned to him and showed him the likeness of a son of a king anointed for kingship – and this is known. His secret is the likeness of *Bet-Kuf"Mem* (ב"ק"ם = 142), the likeness of *Shaddai* (ש"ד"י = 314), which is a Name for the satisfying power. And its secret in *AL-BaM* (a cipher alphabet) is *Yud-Samek"Shin* (י"ס"ם = 110). The secret of *Bet-Kuf"Mem* is *Bet Kuf Mem* (ב"ת ק"ף מ"ם = 678); the [=] ‘wilderness’ (ערב"ת) is Bilaam, “Who sees the vision of the ‘Almighty’ (ש"ד"י)” (Numbers 24:4). And he is ‘the *Kabbalah*’ (הקבל"ה = 142). Forty years did Israel in the cloudlet. Light and darkness, day and night, two [and] four, the punishment of the organs; *Raziel* the son of Shmauel (שמאואל) knows the blessing and the curse; he knows the bastard son of menstruation; he knows Jesus and Muhammad, the estimation of the moon in the border of the sun. And upon them, you should build a foursquare

with a triangle, and you will understand wonders from it. And the honey that he gave to taste is the wisdom of the Names. Behold, he opened and said: "Give ear, you people of Punun". And he ordered the secret of the entire matter of combination in general in the two writings, and also with their solution. I will first inform you about their combination. And then, I will interpret for you their secret. And this is their shape.

ק	ל	כ	מ	מ	ב	י	צ	כ	י	ל	ע	ר	ו	כ	מ	נ
י	ש	ע	ל	פ	ש	צ	י	י	ו	ש	ב	ו	ע	ח	ג	ת
מ	מ	מ	ת	י	ר	ו	י	ב	מ	מ	ד	ח	מ	נ	ו	ר
ו	ר	י	נ	ל	א	ח	מ	א	י	ש	ו	י	ע	פ	נ	י

מ	ע	ד	ש	ח	ע	י	ה	ב	נ	ו	מ	ב	ק	ו	ש	מ
ל	מ	ב	מ	כ	ו	ש	א	י	ת	מ	ל	ת	ר	ע	ל	פ
כ	י	ר	ע	מ	ל	ב	ד	ר	נ	פ	י	ב	א	מ	ח	נ
י	מ	י	ו	י	מ	י	צ	י	ו	י	צ	י	ו	י	ו	י

According to this way, you will take four letters in length and find *QYM"V* (קימ"ו = 156). And a second will come to him, which is *LShM"R* (לשמ"ר = 570), and after it *KOM"Y* (כעמ"י = 140), and after that *MLTh"N* (מלת"ן = 520) – and so are all. Moreover, take a letter from the first column with the combination of the second, and it is *Mem* (40); and in the second column, it is *Lamed* (30); and in the third, it is *Kaf* (20); and in the fourth, it is *Yud* (10). Sum them up, and they will be 'my king' (מלכ"י = 100), and the second 'nations' (עמ"ם = 160), the third 'my words' (דבר"י = 216), and the fourth 'they heard' (שמע"ו = 432).

= 416). They are not straight in the book, but they are two things that read on the back of each other – and so are all.

But here, the straight emerge, but the first combination is straight going here and there. It is known that the secret of the first combination is that which orders the entire world to keep the circumcision because of *MLTh"N* (מלת"ן = 520). Its secret is [=] 'their word' (מילתם), whose secret is [=] 'their *Talmud*' (תלמודם). It is the cause of the word of his heart, and it is that which circumcises the blood. About this, he said to drop the flesh, for he already informed that the flesh and the blood prevent the achievement, even though they are closed vessels that carry the power of achievement. He said that, if there will be miracles, it will be a good sign for the one that has flesh and blood, for both are angels of death. Moreover, *MLTh"N* is [=] 'death and life' (מות וחיים), and it is the reward of times, which are the *Kaf* holy names. His saying, "Because my day came to serve the *Torah*", is about the renewal of the world and its secret, and about the revolution of the servants, their government, and the power of the lower [and] superior man. Know that about this he said: "Those dwelling in the land were given to us". And his saying to the kings of the nations and to the sages of the world is known, and his whole approach is recognizable. Know that from this last one you can bring out in a row *QYM"V* (קימ"ו = 156) entirely, but it has little consideration in itself. And it is that you need to take the *Kuf* (100) of the 'calling' (קראו), the *Yud* (10) of the 'sages' (חכמי), the *Mem* (40) of 'my king' (מלכי), and the *Vav* of 'approach' (נגשו). And behold, it is *QYM"V*. So is *LShM"R* (לשמ"ר = 570) that is after it, but *KOM"Y* (כעמ"י = 140) with *MLTh"N* (מלת"ן = 520) emerge from *KTb"Y* (כתב"י = 432), from 'nations' (עמ"ם = 160), from 'world' (עול"ם = 432).

= 146), and from 'from before me' (מפני = 180) in this shape.

בי	כת
ימ	עמ
וע	מל
פמ	ין

Behold, two are straight and two are straight. Thus, it will further emerge as 'a dropped flesh' (מפיל בשר"א = 663) in another wonderful shape. And it is also a pleasant sequence, for from inside of me 'and from my mouth it speaks' (ומפי מלי"ץ = 350). And the word 'dropped' (מפיל"ל = 160) emerges. And from inside of me – 'those dwelling in the land' (ישבי האר"ץ = 618) – emerges the word 'flesh' (בשר"א = 503). And there is confusion about the others. Indeed, the sequence completes the excellent way, for 'he will order' (יצו"ה = 111) stems from the end of 'dwelling and speaking' (ישבי מלי"צ = 492) and from the head of 'and from my mouth the land' (ומפי האר"ץ = 432). And TzYY"M (צי"מ = 150) stems from the end of 'the land and from my mouth' (האר"צ ומפי"י = 432) and from the head of 'dwelling and speaking' (ישבי מלי"צ = 492). Another way is another eminent sequence in which KYB"A (כיב"א = 33) stems from the third letters of 'the kings of nations read my writings' (מלכ"י עמי"ם כתב"י) (קרא"ו = 999). And 'my day' (יומ"י = 66) stems from the fourths themselves. Another sequence is 'for the sun' (לשמ"ש = 670) that stems from the head of 'sent, heard' (שלחו שמעו), from the half of the words in their four letters. And 'passed' (יוצא) stems from what is upon them,

and these are another two words. And they are from the word headings of 'and my people, my speech' (ועמ"י) (דבר"י = 342), from their first halves. From the word endings of 'my speech they sent' (דבר"י שלח"ו = 560) emerges 'my spirit' (רוח"י = 224), and from the word endings of 'they heard and my people' (שמע"ו ועמ"י = 542) emerges 'and my people' (ועמ"י = 126), for this enters into that and that into this. Indeed, it is 'a moving power from a body' (כ"ח נ"ע מגו"ף = 277). Take a sequence with a small inclination, with it being truly excellent and worthy. And it is that we should take *Chet"Kaf* (ח"כ = 28) from *ChKN"Y* (חכנ"י = 88). Invert it, and it will be 'power' (כ"ח = 28). And we will take *Nun* (50) from 'approached' (נגשו) and *Ayin* (70) from 'world' (עול"ם = 146), and we should make of it 'moving' (נ"ע = 120). And we should further take *Mem* (40) from 'from before' (מפני"י = 180), *Gimel* (3) from 'approached' (נגש"ו = 359), *Vav* (6) from 'world' (עול"ם = 146), and *Pey* (80) from 'from before me' (מפני"י = 180). And we should make of it 'from the body' (מגוף). And behold, it emerges as 'a moving power from a body' (כ"ח נ"ע מגו"ף = 277) from four words – from the first two letters of each one of them according to this beautiful shape.

ח"כ	מ"י
ע"ו	ל"מ
מ"פ	נ"י
נ"ג	ש"ו

Indeed, the seal of these things is 'placed in my hands' (נתון ביד"י = 532) for this, while for that is [=] 'in my

hands it is placed' (ביד'י נת'ן). Behold, you will know that this had an end and that had an interior. And thus, you will find these two words at the end of the first drawing that came before from *QLK" M* (קלכ"ם = 190) – *Kaf" Dalet* (24) columns in length. And it is also in the second drawing, which is *MOD" Sh* (מעד"ש = 414). Inside of it, there are *Kaf" Dalet* columns in their length. Indeed, according to the shape written in *Sefer Chaim* (Book of Life), at the beginning – which is *QLK" M* – you need to count *Yud" Chet* (18) *Yud" Chet* letters, and the remaining will be found in four heads from which *QYM" V* (קימ"ו = 156) will emerge. The great secret is to take *Kuf* (100) from *QLK" M*, and calculate from it up to *Yud" Chet* (18) letters. And then, you will need to calculate *Nun" Bet Yud" Shin* (נ"ב י"ש = 362), and divide it into two powers – half the word from this and half from that. And then, *Yud" Chet* will be from here and *Yud" Chet* from there. Your signs are: "The living, the living" (ח"י ח"י = 36), he shall praise You, as I do this day" (Isaiah 38:19). After that, you should take *Yud* from *Yud" Shin* (י"ש = 310), and you will have *Kuf" Yud* (ק"י = 110) with the *Kuf* of *QYM" V* (קימ"ו = 156) that was in your hand. Know that the secret of 'living' is the sign of *H'V'Z'* (ה'ו'ז') for the sages whose secret was 'life' (ח"י ח"י = 68) – 'the living, the living' (ח"י ח"י = 36). And it is *Vav Hey* (ו"ה = 18). And *G'D'H* (ג'ד'ה) are as the simplicity of 'sage' (חכ"ם = 68), whose secret is also 'the living, the living', which are 'life' (18) years at least – and also *Dalet*. And if your count 'life' with *Dalet*, you will do grace and you will find 'the living, the living, the living, the living' (ח"י ח"י ח"י ח"י = 72) – determining that each of the four elements that is in you lives to help you live an eternal life. Then, you will take the first letter of *MMM" Th* (מממ"ת = 520) and sum it up with *Kuf" Yud* (ק"י = 110),

and it will be *Kuf-Yud" Mem* (ק"ימ = 150). And you should further take *Vav* from *Vav" Resh* (ו"ר = 206) and sum it up with *Kuf-Yud" Mem*, and it will be *QYM" V* (קימ"ו = 156) – and like this for all. Behold, when you take two letters after *Y" V* (16), when you being from the *Kuf* of *QLK" M* you will find *Nun" Bet* (נ"ב = 52). And from *Tav" Gimel Tav" Yud* (ת"ג ת"י = 813), take *Tav" Yud* (ת"י = 410). And from *Vav" Resh Vav" Resh* (ו"ר ו"ר = 412), take *Vav" Resh* (ו"ר = 206). And from *Ayin" Pey Nun" Yud* (א"י פ"י נ"י = 210), take *Nun" Yud* (נ"י = 60). Sum them up and you will find 'placed in my hand' (נ"ת ו"נ ב"י ד"י = 506). Their secret is the two holy names – *Vav" Kaf* *Kaf" Vav* (ו"ך כ"ו = 52), or [=] *Vav" Kaf Vav" Kaf* (ו"ך ו"ך), or [=] *Kaf" Vav Kaf" Vav* (כ"ו כ"ו).

Behold, their secret is 'the *Teli* (axis) of the wheel is in my hands' (תלי גלגל ביד'י = 532), 'it revolves in the hands' (מתגלגל ביד'י) 'of the head, the one is single' (הראש הראש ביד'י = 534), 'the head is in my hands' (ראש אחד ביד'י = 532), 'one head was one' (ראש אחד היה = 534); it was the kingship; the unity, the kingship is one; there was kingship, the single kingship is enough. And if you consider it, 'you will understand its judgment' (תבין דינ'ו = 532). You will know why it as said, [=] 'placed in my hands' (נתון ביד'י), and how a serpent is straight in his hands, foreseeing the sight of prophecy, returning; his spirit lays, he conquered his spirit; his flesh is his power, foreseeing the head that returns, the shape. Behold, [=] 'the shape is courted' (חוזר איש), [=] 'man returns' (הצורה חזורה), [=] 'courting the woman' (חוזר האשה), [=] 'courting the drawing' (חוזר הציור), [=] 'high skies' (רום מרום), [=] 'remove, remove' (סור סור); [=] 'and a mediator' (וסרסור), [=] 'you are a horse' (סוס אתה); [=] 'your

tongue is right' (נכון לשונך), o [=] 'minister of heart' (שר), the [=] 'head of God' (ראש אל) [=] 'for the flesh' (לבשר).

Indeed, *MOD"Sh ChOY"H* (מער"ש חעי"ה) = 507 stems explicitly straight from the word headings from the reading of 'the kings of nations heard my words, the sages of the world' (מ'לכי ע'מים ד'ברי ש'מעו ח'כמי ע'ולם) – and so are all. Also, *QLK"MMBY"TZ* (קלכ"ם מבי"צ) = 332 stem from 'rise to keep their word as my people' (ק'ימו ל'שמר) – and so are all. The secret in this is that. These four combinations have in each one of them *Ayin"Bet* (72) letters, and the combined ones are *Kuf-Mem"Dalet* (קמ"ד = 144), while the explicit ones are *Kuf-Mem"Dalet* – and all together are 'in the truth' (באמת).

A'B'G'D' A'R'B'O'H' (א' ב' ג' ד' א' ר' ב' ע' ה'): Their sign is, "And the Lord 'passed' (ויעב"ר) = 288 before him" (Exodus 34:6). For its secret is that 'the Lord' (יהו"ה) = 26 'will pass' (ויעב"ר) = 288 upon His mouth and call me; and the Lord will pass and act, and He will call me. The secret is that he 'will pass' the precious to *YHV"H* on His wheels. And behold, 'its part is its part' (חלקו חלקו) = 288, and also [=] 'its part is taken' (חלקו לקוח); [=] 'and he took its part' (ולקח חלקו), [=] 'hollow, carved' (חלול חקוק), 'a law for it, for it a law' (חק לו חק) = 280, 'its part for its half' (חלקו לחציו) = 288, [=] 'it half is its part' (חציו לו חלק). Therefore, he recalled *Yud"Gimel* (13) *Middot* 'and also' (ג"ם) = 43 hands. This is the half *Kaf"Vav* (כ"ו = 26), that is half *Pey"Vav* (פ"ו = 86), and both are *Pey"Vav Kaf"Vav* (כ"ו פ"ו = 112) – [=] *N"V N"V* (נו נו), [=] 'day day' (יום יום), [=] 'Vav' (6) days' (ווי ימים), [=] 'the entire day' (יום כלו), [=] 'and it

will end in blood' (ויכל בדם), [=] 'splendor of heart and splendor of blood' (הוד לב והוד דם), [=] 'with the power of heart and blood' (בכח לב ודם), [=] 'power in the separated' (למובדל), [=] 'for the separated' (כח במובדל), [=] 'in the imagination' (בדמיון), [=] 'in the right' (בימין); [=] 'this is a species' (זה מין), [=] 'he is a species' (הוא מין), [=] 'and he believed' (והאמין) [=] 'with imagination' (בדמיון) [=] 'every living blood' (כל דם חי); [=] 'he is a species' (הוא מין), [=] 'and Nun' (ונון), [=] 'and Kaf Hey' (וכף הא), [=] *Kaf"Pey Vav"Vav* (כ"ף ר"ו), one hundred and twelve having a tail. 'He will pass' (ויעב"ר) = 288, [=] 'compelling me' (מכריחי), [=] 'compelling them' (יכריחם), [=] 'life and spirit' (חיים ורוח), [=] 'a wise decree' (גזרה חכמה); [=] 'and the vapor passed' (ועבר), [=] 'from Raziel' (מרזיאל), [=] 'from material' (מחמר), [=] 'having mercy' (מרחם), [=] 'in the skies' (במרום), [=] 'in Pur' (בפור), [=] 'with magnificence' (בפארה), [=] 'without appearance' (בלי מראה), [=] 'without a judge' (בלי פוסק), [=] 'an appearance for this' (לבי מדבר), [=] 'my heart speaks' (דמי היה רוח), [=] 'my spirit was blood' (חומר היהודי), [=] 'the matter of the Jew' (גואל רזיאל), [=] 'Mordechai is enough' (מדרך די), [=] 'guiding enough' (מדרכי די), [=] 'this is in the way of the planet' (דרך כוכב גבוה), [=] 'the way of the planet and its back' (דרך כוכב וגבה), [=] 'the way of the planets of the way' (וכוכבי דרך), [=] 'the way of prophecy' (דרך נבואה), [=] 'the way of the tail' (רכב הבטן), [=] 'riding the stomach' (עבורי), [=] 'for me' (בטן זכר), they are [=] 'living, speaking, and living' (חי מדבר וחי); [=]

'and in his speech he is wise' (ובדברו חכם), [=] 'and wise in speech' (וחכם בדבור), [=] 'organ, word' (אבר מילה), [=] 'creating a mouth' (ברא פה), [=] 'creating the study' (באר הלמוד), [=] 'interpreting the study' (ברא הלמוד), [=] 'illuminating the heart' (מאיר הלב), [=] 'the recalling' (הזכרון); [=] 'and the males' (והזכרים) [=] 'recall them' (הזכירום) [=] 'and recalled them' (והזכירם), [=] 'and the recalling' (והמזכיר) is [=] 'in the secret of bravery' (גבורה); [=] 'and the recalling' (והזכרון) is [=] 'the heart of Aaron' (לב אהרן) [=] 'to interpret all' (לבאר הכל); [=] 'I am a male' (אני זכר) [=] 'recalling all' (זוכר הכל), [=] 'removing power' (סר כח), [=] 'compelling' (מכריח), [=] 'the day of recalling' (יום הזכר), [=] 'the day of blessing' (יום הברכה); [=] 'Y"V is the Chariot' (י"ו המרכבה), [=] 'Eheyeh is the Chariot' (אהיה מרכבה), [=] 'blessing YHV"V' (מברך יהו"ה), [=] 'blessing the foreseer' (מברך); [=] 'blessed is the sight' (ברוך מחזה); [=] 'blessed be your God' (ברך אלהיך) [=] 'to bless these' (אלה).

Know all these combinations, for they have many intentions in them because they are many. Indeed, it seems to me that I have already revealed to you the meaning of the entire *Sefer Chaim* (Book of Life). And because of the living, the living was called *Sefer Chaim* (Book of Life), for its secret is its Special Name, and it is the drug of life. The drug will truly cause a speaking fruit to blossom. But I will further leap to the rest of the names and reveal you a little matter of them – and rejoice in it a lot! In the beginning, what you need to know is that the secret of "Get you down (רדו שמה = 555)" (Genesis 42:2) is combined. It is the Explicit Name, and its secret is the matter and shape combined. It is the Explicit Name and it is a satisfied spirit.

[=] 'After its name' (אחר שמו), [=] 'a creator is created' (בורא נוצר), [=] 'creating a will' (בורא רצון) [=] 'and creating its name' (וברא שמו); [=] 'a thousand is its name' (דרש נא) – [=] 'study it please' (דרש נא). You need to know after this that the shape of *Yud* determines a point and about half of its circle, and *Hey* bears witness about it, for it is half the square and there is a point in it. And it is quadrangular and impregnating. It is entirely two lines – one in breadth and one in length. And the point determines the depth. Thus, *Hey* is a complete body. It is known that the shape of *Vav* is the shape of length alone, and it is a straight line – its head goes ahead. It is known that in the letters of the Name there is no letter from *Alef-Dalet* "Tet", for they are the first squares. Also, it does not have in it *Bet* "Gimel Zain" "Chet". It is known that the Name is truly *Y"H*. If so, the *Vav* is for ordering about another use, as the way of the *Vav* is, for after we have all the shapes in the Name of two letters it is enough. For its half is in all of it. And the proof that its half is enough is the saying: "For *Y"H* is God, an everlasting Rock" (Isaiah 26:4) – even though its secret is in *AZG"Y VAT"D* (אזג"י ואט"ד). And its secret is moreover in *Alef Bet Gimel Dalet*. Its concealing is in a Special and Explicit Name that is covered with the bond of the *Teli*. And so is the secret about *Y"H*, which is explicated as the everlasting Rock. It was already said that the World to Come was created with a *Yud*, while this world was created with a *Hey*. This matter is because the shape of *Yud* is a circle as that of the World to Come that surrounds everything and includes it under it. And it becomes a half to inform that it will not be completed for man without another half.

The secret is 'half, half' (חצ"י חצ"י), and also 'inclination, inclination' (יצ"ר יצ"ר). Sum them up as 'a half inclination'

(חצ"י יצר), and behold a running arrow. Its secret is 'the fringe of the moon' (צ"ץ ירח = 408), [=] 'half an axis' (דק יצ יצ) (DQ DQ YTz YTz), and thus [=] 'righteous, righteous' (צדיק צדיק). And it is the secret of *Yud Yud*: "Justice, Justice shall you follow, that you may live" (Deuteronomy 16:20). The *Nefesh* of all living righteous ones is concealed and alive: "And inherit the land" (ibid.) – and treasure its beginning! Vow, vow a seal in the suspended. The shape of *Hey* includes half a square, half an impregnation. And behold, there is length, breadth, and depth in it. And behold, this world is a body because of this *Yud* preceded by *Hey*. And the Name became *Y"H* to inform that *Yud* carries the *Hey* and surrounds it. And it is a shape for it in any way, for the multiplication of the thing surrounds it on each side. If it is now two as it is in its square, it returns as four in its square, and twenty is like it. Sum them up and you will find *Kaf"Vav* (26). If you fill *Hey"Aluf* and square its two letters, they will be *Kaf"Vav* 'like this' (כז"ה = 32) – see and bless, for it is ink; I will bless the male, I will recall the holiness. Behold, concerning this the secret was *AH YH VH* (אה יה וה). And, the *Nikud* of *Yud* is a *Kamatz*, and the *Nikud* of *Hey* is a *Mappik*. And the secret is: This surrounds and that is yield, and the concealed is what brings out the potential; put in a sphere [something] like breadth, like depth, or in length; and the way, his way, is in the Cherub: "The Lord is righteous" (יהוה צדיק = 230); He has cut asunder the cords of the wicked" (Psalm 129:4). This is acted upon and that is acted upon. Thus, the entire secret is interpreted. If so, *GV"Ch ADZ"t* (ג"ח אדז"ט) were lacking, for they are the seven years of impregnation. Therefore, 'ten' (עשר"ה = 575) is the flesh of life. And if it is the evil inclination, the angel of death will live, and he will revive the dead with dew.

Indeed, 'five' (חמש"ה = 353) is the messenger, and it is physical. The Lord dressed them with a *Hey*, and it is one name, the name of *HAHB* (האהב, the love). It is the secret of impregnation, dough, and speech. And their secret together is 'the hour minister of the sun' (שעה שר חמה = 928), [=] 'the sun minister of the hour' (חמה שר שעה), [=] 'the matter of inclination is an hour' (חמר היצר שעה), [=] 'the matter of the hour is an inclination' (חמר השעה) (יצר), [=] 'the inclination of the heavens is the matter' (רקיע חמר). After this, you will know that the *Yuds* surround in the blessing, and their number is a sign, an image, a tree. Within the *Hey* and around it are four *Heys* for the four heads of angles, who are *Kaf"Hey* (25). Around them, in the inner square there are four *Vavs*, and they are *Kaf"Dalet* (24). Include them all and you will find 'the image of her blood' (צלם דמה = 209), [=] 'the tree of *Midda*' (עץ מדה), [=] 'the sign of blood' (סימן הדם), [=] 'the righteous' (הצדיק), [=] 'a thousand' (רבבה), [=] 'an interpretation' (באור), [=] 'a creator' (בורא), [=] 'ten thousand' (רבוא) [=] 'after' (אחר) [=] 'ten thousand', [=] 'splendor' (הדר). Build upon these, for there is no measure for the intellect. And we should return to the complete Name.

I will first tell you the secrets of the *Nikud* from their names and from their numbers, and it is because the name *Chalam* (חלם, to dream, to heal) is from the word 'health': "Wherefore You recover me, and make me to live" (Isaiah 38:16); "I do speak with him in a dream" (Numbers 12:6); I do speak with him in health, in the healthy – and know it! Its number is the wisdom, and it includes three names. And the name of *Kamatz* is from "His handful" (Leviticus 2:2). The *Cholam* was also called 'full of voice', and its

number is as the angel of God, as the Garden of Eden, as the God of the world. And this is the meaning of *Cholam*. The hint is: If there is meaning in the clear dreams, it is 'a small bread' (מעט לחם = 197), [=] 'the taste of salt' (טעם מלח), [=] 'a moist flavor' (מטעם לח), [=] 'a misleading Golem' (גולם מטעה), [=] 'a revealing meaning' (טעם מגלה). Therefore, it is [=] 'the Lord of the world' (אלהי העולם), [=] 'a pure cloud' (ענן זך), [=] 'considering YH' (מעיין ביה), [=] 'acting good' (פעל טוב), [=] 'the heart is clean' (הלב נקי), [=] 'clean is the heart' (נקי הלב), [=] 'the vessel of Kabbalah' (כלי קבלה). The combination of [=] 'clean is the heart' (נקי הלב) is known by two brothers as [=] 'including the time of days' (זמן ימים); [=] 'he is from above' (הוא ממעלה) [=] 'and she is above' (והיא למעלה), [=] 'a heart and a point' (לב), [=] 'the heart of the Nikkud' (לב הנקוד) [=] 'full of voice' (מלא פום). Without Him, there is no small and single *Nikud*. And therefore, He was called the Supreme God, the Lord of the World, YHV"Y YHYH VHVH (יהוה יהיה) – and 'He will be, He is, and He was' (יהיה והיה). 'This is the *Cholam*' (זה חלם = 90): [=] 'It is bread' (לחם הוא), [=] 'manna' (מן), [=] 'he forgives' (מחל הוא), [=] 'a king' (מלך), [=] 'my mouth' (פי), [=] 'known' (ידוע), [=] 'the zodiacal sign of love' (מזל אהבה), [=] 'one zodiacal sign' (מזל אחד), [=] 'the zodiacal sign in him' (המזל בו). The name of *Tzere* is from the expression of 'narrowness' (צר) and it is an axis, an inclination with two points that are one and two. The number of *Kamatz* is 'surrounding' (מקיף = 230), [=] 'sphere' (כדור), [=] 'acted upon' (נפעל), [=] 'acting on blood' (פועל דם), [=] 'the place of blood' (מקום דם), [=] 'every action' (כל פעל), [=] 'the action of man' (פעל האדם), [=] 'face and

blood' (עינים ודם), [=] 'eyes and blood' (פנים ודם). The number of *Tzere* is MTzPTz (300): 'The spirit of God' (רוח), [=] 'with mercy' (ברחמים), [=] 'two matters' (ב' מינים), [=] QN QN (קנ קן), [=] 'species, species' (מימין מימין), [=] 'on the right, on the right' (מנין מנין), [=] 'counting, counting' (בפסח במאזנים), [=] 'in Pesach with balance' (Bet in the world Bet in the world), [=] 'to stand for the time' (לעמוד למועד), [=] 'ancient, ancient' (מנען קדום), [=] 'species that came before' (מנינים קדמו), [=] 'the delivering came before' (המציאה קדמה), [=] 'ancient worlds' (עולמי קדמ), [=] 'my world is divided' (עולמי חלוק), [=] 'in upper parts' (בעלי חלקים), [=] 'as spheres' (ככדורים), [=] 'as surrounding' (יוד כדורים), [=] 'Yud spheres' (יוד מקיפים), [=] 'a king composed' (פי גזר), [=] 'my mouth decreed' (גוף גבור), [=] 'the body of a case' (יצר), [=] 'an inclination' (יצר), [=] 'an axis' (הפריה), [=] 'fertilization' (מבלה), [=] 'enjoying the Creation' (המזל הבריאה), [=] 'recovered the zodiacal sign' (בן אברהם), [=] 'the son of Abraham' (יהואל רזיאל), [=] 'organs in man' (אברים באדם). Understand all of these or a few of them, for they are wonders. The name of *Chirik* is that he gnashed his teeth because he is inferior. And if its number is 'close' (קרוב = 308), it is [=] 'far' (רחק), [=] 'talking' (שח), [=] 'and returning' (ושב), [=] 'to be healed' (ורפא לו), [=] 'he is' (איש הוא), [=] 'he is man' (ווא רפאל), [=] *Alef RY"Y* (אלף רי"ב). It is the sign of the days of the exile, which are five-thousand-forty years – a good inclination, a

fine drawing. "That then the Lord your God will turn your captivity, and have compassion upon you, and will return and gather you" (Deuteronomy 30:3). The name of *Shuruk* is joking and whistling, and if it is 'a lie' (שקר = 600) it is 'a bond' (קשר) – six (שש). Its secret is six hundred – 'lie' and truth. Your signs are: "The first of His works 'of old' (מאז = 47)" (Proverbs 8:22). Antiquity and division are acted upon by 'lie' and truth: "About six hundred thousand men on foot, besides children" (Exodus 12:37) – besides children, their bodies are alone. And know them all!

Now, I will return to discuss about what I have said from the Name. Know that the Name that is punctuated above and below is the ancient noun/object. And upon it were hanged the ancient species, and also all the species and the counts as well. It is appropriate that you calculate *Hey*, which is half a *Yud*, by the way of 'the balance of *Y" H* (ה"י = 123), which is three fifths and also five thirds. 'Both, both' (שניהם שניהם = 810), 'the two are both' [=] (השנים שניהם) [=] 'the matter of the first' (חמר), [=] 'a breath from the second' (נשימה מהשני), [=] 'my bow' (קשתי) [=] below me (תתי), [=] '*H" H* of six wings' (ה"ה שש כנפים), [=] '*Yud* is a root' (י' שרש), [=] '*Y" H* is the holy language' (י"ה לשון הקדש), [=] '*H" Y* is the holy language' (ה"י לשון הקדש), 'the Almighty used' (שדי נשתמש = 1404), [=] 'the sixth was destroyed' (ששי נשתמד), [=] 'and the secret evil blood was used' (והסוד דם רע נשתמש), [=] 'the evil name was destroyed' (שם רע נשתמד). Know that *Hey* (ה"א = 6), which is the second of the four [letters] from the Special Name, is divided into two in the head of the name *Adonai* (ה"א נר"ן, Lord = 65). Its secret is *Hey Nun Yud* (ה"א נר"ן = 132), and it is in multiplication. And it is *Adonai*, and its secret is '*Adonai* in *Adonai*' (אדני באדני = 132), [=] *SV SV* (סו סו); [=] 'he received' (קבל) [=] 'his iniquity' (עונו) [=] 'for us' (בעדנו), [=] 'and we shall worship' (ונעבד) [=] 'in general a sea' (בכלל ים); [=] 'revealing will reveal it' (מגלה יגלהו). "The heavens shall reveal his iniquity, and the earth shall rise up against him" (Job 20:27). Know that the Explicit Name is the arising Name, and it is the *Nefesh* of Israel – 'a head for the *Tell*' (ראש = 971), [=] 'a head for my *Nefesh*' (ראש לכימתי). And it is [=] 'the dwelling in the place' (המקום). And its secret is [=] 'the kisses of his mouth' (נשיקות פהו), [=] 'the kisses of the mouth of *Y" H* (נשיקות פי י"ה), *Hey Samek* (הא סמך = 126), [=] 'a horse' (סוס), [=] 'adjacent' (סמוך), [=] 'correct' (נכון), [=] 'a throne of what' (כסא מה), [=] 'as a horse' (כסוס), [=] 'inmost' (כמוס). Thus, you can see that the last *Hey* of the Name is divided into *Alef" Dalet* (א"ד = 5) and *YH" V* remains from it. And here is *Yud Hey* (יוד הא). And so, you need to further separate *Yud* into *Alef Tet* (א"ת = 520), and its secret will be with this [=] 'death and life' (מות וחיים). And *Yud* (י"ד = 20) names will be *Yud* (10) *Sefirot*. And behold, '*Yud" Vav* are sealed' (י"ו חתומים) = 520), [=] 'a day lives and dies' (יוד חי ומת), [=] 'a sealed wheel' (סו חתום), [=] '*SV* are sealed' (גלגל חתום), [=] 'with this it is sealed' (בזה סתום), [=] 'the head of the hand' (ראש הזהב), [=] 'the head of gold' (ראש היד), [=] 'giving a hand' (נותן יד), [=] 'he gave his hand' (נתן ידו), [=] 'the tail will die' (ימות הזנב), [=] '*Alef* the head lives' (א' ראש חי), [=] '*Yud* the tail dies' (יוד זנב מת), [=] 'all the tails' (כל הזנבות), [=] 'times' (עתים), [=] 'Eve is the head' (ה' זנב), [=] '*Hey* the tail will die' (ה' ראש).

fine drawing. "That then the Lord your God will turn your captivity, and have compassion upon you, and will return and gather you" (Deuteronomy 30:3). The name of *Shuruk* is joking and whistling, and if it is 'a lie' (שקר = 600) it is 'a bond' (קשר) – six (שש). Its secret is six hundred – 'lie' and truth. Your signs are: "The first of His works 'of old' (מאז = 47)" (Proverbs 8:22). Antiquity and division are acted upon by 'lie' and truth: "About six hundred thousand men on foot, besides children" (Exodus 12:37) – besides children, their bodies are alone. And know them all!

(ימות), [=] 'Hey is wind [and] fire' (ה' רוח אש), [=] 'another man' (איש אחר), [=] 'Hey is fire [and] wind' (ה' רוח אש), [=] 'inclination and spirit' (יצר ורוח). "And formed the spirit of man within him" (Zechariah 12:1).

Know all of this if you can. And because I intend to interpret the Name after all my words at the end of the seal of the *Haftara* (Prophets), I will prolong them no more. There, I will also interpret the name of *Yud"Bet* (12) letters with what I will complete for you – with God's help. Being that this is so, I will rule here in this book that there is also no need to discuss about it after what I have written here, for it will only repeat itself. It is known that all the books will be understood from what came before – and not these only, but also many of their kind with them. Therefore, I will begin with *Sefer Ha-Yashar* (Book of the Upright) with the help of the Creator.

Sefer Ha-Yashar (Book of the Upright)

Raziel said: On the thirty-ninth year, for answering the word of the Lord God to His prophets' mouth, *Brachiahu* the son of *Shlaviel* (ברכיהו בן שלויאל) – the angel of God – came to me and informed me about something. I have already informed you that this was the first book that *Raziel* wrote in the shape of prophecy – i.e. in which he recalled what the Lord said. For this is the shape of the word of prophecy, and it requires a great consideration of what is its matter and what is its way. Know that, because this book is the first of his books in the matter of prophecy, it is the sixth for my interpretation – i.e. the last one. For the matter of the [Book of] Prophets is for another purpose in the likeness of a seal for his six books. And it is not only a seal for the last one, but for each one of them. Therefore, I wish to discuss about it at its end in the secret of the prophecy – with God's help. I will discuss about this book only in a few places, and I will not consider any order in it but only in the leaps (*Dilug*), for this interpretation of mine is not in the likeness of the rest of the interpretations or in their image. For their shape is not as our shape, and our origin is not different from their origin. But our speech is in their blood and flesh, and their speech is in their tendons and skin – and it will deny the light from the wicked. Those who ask about us in their rooms think that our words are their secrets; surely, he knows their shape and the Lord extradited them. Therefore, you need to consider the truth of the *Nefashot* from all the Names, until you will know the rule of the *Sefirot* for all the thoughts that are thought about the Special [Name]. On it, you will build all your thoughts, to it you will cleave, and in His Name you shall swear.

You need to know that *Raziel* was called *Brachiahu* the son of *Shlaviel* in this book, as his first name, for it was known that he received a blessing from the Lord. And peace and tranquility is the matter in the beginning of the priestly blessing and its end. Every blessing means abundance, and it is the opposite of the curse. Every peace is good, and it is the opposite of evil. Behold, good is male, while blessing was female and returned to be male. Life is good and blessing together, and blessing is the Tree of Life and good; the living [being] is an animal, and not life, blessing, and good, but rather the blessing of the Lord and His wisdom and supervision. If the man is blessed with my God – *Amen* – happy is he and happy is his part in this [world] and in the next. Know that *Raziel* called this book the Book of the Upright, for its secret is a straight song – a prayer about the Name of a work that was called the Name of the Serpent. And its secret draws two opposites in the name of the *Midda* of Justice in the name of the wise *Nefesh*. And includes,

Fire (א"ש) Wind (ר"ח) Water (מ"ם) Ashes (עפ"ר)

Thus (כה) Thus Thus Thus

It will be (יהיה) And it was (יה)

And it is (והיה)

The Book (ספר) Of the Upright (הישר)

For Raziel (לרזיאל)

Power of fire Power of wind Power of water Power of ashes

(כ"ח עפ"ר) (כ"ח מ"ם) (כ"ח ר"ח) (כ"ח א"ש)

Wheel (ג"ל ג"ל)

So it will be

(כה יהיה)

And so it was

(וכה כה היה)

And so it is

(וכה הוה)

The secret of the town Dibona was the eye of health. With the absence of *Raziel* from it, its brilliance was inverted, its glory turned around, and its splendor turned around. For in the head, which is his glory according to his consideration, these words of consideration were sweetened. Therefore, [all] was for honor and magnificence upon the entire earth, and its ministers were men of loving kindness. And now, the loving kindness was inverted into a lack for them. Behold, it [the lack] was 'added' (נוס"ף = 196) to this [loving kindness] as worlds for him, and it disappeared in his separation. And the two worlds, which were the kings of Acre, were lost. About this, it was hinted: "There is that which scatters and yet increases, and there is that which withholds more than is met, but it tends only to craving" (Proverbs 11:24) – the loving kindness that it lacks. Their secret hints at another brilliance – and know it! And the power of the upright Name does not lack, and it is 'a complete and lacking *Yud*' (יוד מלא וחסר = 365). And the power [=] 'of the Name is ink' (השם דיו), [=] 'its angel is missing' (חסר מלאכו), [=] 'and is full as the lacking' (ומלא כחסר); [=] 'and it is lacking as the full' (וחסר כמלא), [=] 'the angel of his lack' (חסרך מלאו), [=] 'filling your lacking' (חסרך מלאו). Know that the word 'Loving Kindness' (חסד) is said about the eminent good by saying: "But with everlasting kindness will I have compassion on you" (Isaiah 54:8). And it is said about the eminent evil by saying: They did loving kindness, their blood shall be upon them. So is the word 'lack' (חסר), which is said about disadvantage and advantage,

but with a small inversion. For the lack will determine the disadvantage, but overhanging it will determine advantage, as it was said: “And as for the overhanging part that remains” (Exodus 26:12). ‘And darkness comes from straightness’ (וחשך מִיֶּשֶׁר), lacking a false *Vav* compared to the ‘Book of the Upright’ (סֵפֶר הַיֶּשֶׁר).

So did the people of the town of Dibona, and that is why the divine *Midda* was inverted for them. And what was added to them in wisdom became a lack. Concerning the matter of “And inheriting two worlds”, they lost them, for the jealous avenges from the crowd what everyone of the crowd knew and believed in. He further added his splendor, which includes Wisdom. And those living in an upright manner returned backwards and lost the help that surrounds Wisdom in its space. Its name became ‘help’ (עֶזְרָה), and it is the seed that is called ‘a help for him’ (עֶזֶר) [=] ‘to help him’ (לְעֶזְרוֹ). And upon them, there was the lacking *Hey* (of עֶזְרָה), for it is the seal of the Name, and it is the head of *Adam* (אָדָם). And its inside and its end are *Eve* (חוּה). They are two and they are one. And the others are witnesses and the one bears witness. For those denying the Name came a transgression under help, and they gave these an evil *Zain* (penis, organ, weapon), which deviates and provides. Its secret is a seeing eye and a handsome town. And it gave these an evil house – i.e. an evil and damned lust. Know that the secret of ‘house of *Zain*’ (בֵּית זַיִן = 479) includes [=] ‘the knowledge’ (הַדַּעַת). Behold, it is the Tree of Knowledge of Good and Evil, whose secret is *Resh*, which is imprinted in it: The eye of its navel is its own nature. And here, the Tree of Knowledge is ‘in the time and the point’ (בְּעֵת), ‘in the time of the color’ (בְּעֵת הַצֶּבַע), ‘the color in the time’ (הַצֶּבַע בְּעֵת). ‘the time in the color’ (הַצֶּבַע בְּעֵת).

(בְּצֶבַע). All are the divinities, and the wheat and the flour. And their secret is for the merit of the defect and the loss. And the meaning is for the merit of ‘the tree of demerit’ (עֵץ לְזָכוֹת עֵץ הַחֹבָה = 649), ‘the tree of knowledge’ (עֵץ הַדַּעַת = 639), ‘the killer of the *Nefesh*’ (הַרְגַּת הַנֶּפֶשׁ = 649), ‘killing by an ordinance’ (הַרְגַּת בְּמִשְׁפָּט = 639), ‘a being that killed him’ (הוּיָה הַרְגָתוֹ = 655). Do not rush to the addition of the lack, for each one has a matter for itself – and examine it well! And then, you will understand the fear of the Lord, and you will find the knowledge of God.

Mount Petrus (הַר פֶּטְרוֹס)

Its secret is the Book of the *Torah*

And know it!

And say, “Hear, O Israel!”

For He is your glory and He is your God – and understand them!

France · And Spain · And Ashkenaz (Germany) · And Tugrama · And Persia · And Madi · And Babylon · And Egypt · And Kosh · And the children of the Negev · And the residents of the islands · And the children of Catalonia · And Provence · And Phul · And Greece · And Dibon · And Acre ·

These places are all known to every man of *Kabbalah* and in rumor. *Raziel* hinted in their simplicity at matters that are recognizable in his books, but their meaning is concealed.

of Amon and Amen. And it is *Mona* (מונא, dissuaded), a separated time from us. The people knows it as *Amon Manoa Sula* (אמון מנוא סולא). A human being is created *Zain Mem Nun* (7 40 50) times and days, and God is here *Vav Pey*”*Vav* (6 86). It is the study, the procreation, or the birth – a good birth, a good study, and so are many. Combine them and know them. He spread for him the ways of His ten Names, and to rule that the complete man in action is from three worlds. Three upon three in the square calculation are nine, and one is left – the tenth, or the first. And he is with the three of them, and they are with him. He said that they are nine appearances, and one that are ten. And one is all of them. The speech is heard from all of them, and they revolve back and forth. And the special speech is decisive in the middle. The hint about this is: “You have hemmed me in behind and before, and laid Your hand upon me” (Psalm 139:5). It is ‘the spirit of the world’ (ר”ח העול”ם = 365), [=] ‘a jealous spirit’ (ר”ח = ר”ח אדנ”י), [=] ‘the spirit of *Adonai* God’ (קנ”א = ר”ח עשר”ה עשר”ה), ‘the spirit of ten, ten’ (אלה”ם = 1364), which ‘created me’ (צרתנ”י = 750), [=] ‘from two inclinations’ (שנ”י) – [=] ‘two inclinations’ (משנ”י יצרי”ם) [=] ‘from warp’ (משת”י), [=] ‘two’ (שתי”ם). “And You laid Your hand upon me” (Psalm 139:5), ‘and made the *Teli* (fulcrum) to be Your opposite’ (ותע”ש תל”י) (תש”ע = 1341); [=] ‘nine opposites for You’ (הפכיר”ת), [=] ‘ninety opposites’ (זכ”ר ונקב”ה) [=] ‘male and female are inverting’ (מתהפכר”ת), ‘nine-hundred-ninety-nine’ (תש”ע מאר”ת = 1322), *Yud*”*Tet* (י”ט) cycles of the moon. This is the secret of His reward for us – for those that are born since their birth. This number will be understood from *Kaf*”*Chet* *Yud*”*Tet* (כ”ח = 47). And the hint is: “For

their eyes are bedaubed that they cannot see, and their hearts that they cannot understand" (Isaiah 44:18). And the entire seal of the Work of Creation was sealed with them in the secret of that which was good. The head of the *Torah* and its end are witnesses with their numbers, letters, and words.

"In the beginning, God created the heaven and the earth" (Genesis 1:1) [beginning of the *Torah*].

"And in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel" (Deuteronomy 34:12) [end of the *Torah*].

The letters of 'In the beginning' are *Kaf"Chet* (כ"ח = 28), but the letters of 'And in all' are *Mem"Zain* (מ"ז = 47), which are [=] *Kaf"Chet Yud" Tet* (כ"ח י"ט). And their secret is [=] *AHY"H YHV"H* (אהי"ה יהו"ה, I am the Lord), [=] 'Y"H is HY"H (יה"ה הי"ה), 'and He will be' (והו"א יהי"ה = 48), *Mem"Mem Zain"Zain* (מ"מ ז"ז = 94), [=] 'a good fortune' (מז"ל טו"ב) [=] 'for the ameliorating and the good' (לט"ב ולטו"ב), [=] 'the body' (הגו"פ). 'Those born from the birth' (עמוס"י בט"ן = 247) [=] 'journeyed and looked' (נס"ע ומבי"ט) [=] 'the drug of the good eye' (ס"ם עי"ן טו"ב); [=] 'from an eye they look' (מעי"ן מביטי"ו), [=] 'looking from his eyes' (מבי"ט עיוני"ם), [=] 'looking at considerations' (מעיני"ו) – and know them!

Behold, all the letters of the beginning of the *Torah* and its end in two verses are *Kaf"Chet Mem"Zain* (כ"ח מ"ז = 75). Behold, 'a great priest won' (כה"ן גדו"ל זכ"ה = 150), and he is 'a great heart in wisdom' (ל"ב גדו"ל בחכמ"ה) [=] 'and in the intellect for man' (ובחכמ"ה לאד"ם); [=] 'why should they' (למ"ה לה"ם), [=] 'the night of leaning'

יהודי"ם) [=] 'of Jews and for redemption' (ליל"ה נוס"י) (ולגאל"ה)? [=] 'The power is in them and the prophecy' (הכ"ח ב"ם והנבוא"ה) is a potential in them. There is no need to interpret this for you, for this is the secret of the impregnation whose matter according to its way is known and famous to all. Only its secrets are very concealed. Behold, the first has *Zain* (7) words and the second has *Yud"Bet* (12) [words] – seven planets and twelve zodiacal signs that act according to the *Torah*. We have loyal witnesses for this, which are more useful than any other foreign and imaginary wisdom. I will hint a little at them so that you will understand this. Count half the letters of the first verse, and you will find the remainder to be seven on their right. Multiply it, and it should be with their halves. The remaining seven of them are from the left, and this is the shape of their writing.

צ ר א ה ת א ו | מ י מ ש ה ת א
ב ר א ש י ת ב | ר א א ל ה י ם

And this is the secret of their movement

Three	Fathers	Amir
MA		
Their host	you shall see	fear
ThY		

שלשה אבות אמיר
מא
צבאם תראה יראה

ת

The upper one goes straight and the lower one goes opposite in the order, but the words are straight. This is: "You have hemmed me in behind and before, and laid Your hand upon me" (Psalm 139:5). Count twenty-eight times *Yud" Tet* (19), and you will find *ThQL" B* (תקל"ב = 532).

If you wish, you will receive his possession and reward. The key is for the flesh – for the flesh of the eye and the tongue. Know that whoever knows the secret of this song of mine will inherit the honor of the two kings. And know them, for their secret is the kings of the universe.

This is the power of the name of the Supreme *YH"V*

ו א ה י ה
ב ג י ת צ

The head

Of the being

י ג י ה ה צ ב א ו ת

For this secret, *Raziel* sealed his book with four words. And in their beginning it is *YHV"H*, while in their end it is the beginning. And its secret is thus.

The knowledge of the Messiah and the wisdom of the redeemer (ידיעת המשיח וחכמת הגואל)

The beginning of the being, the ego, the sage; my name is my witness (תחלת הויה אגו חכם שמי עדי)

After informing you about the intention of the Book of the Upright in general and completing it – praise to the Lord – I will discuss here a little about the secret of the prophecy in a great shortening and with hints, for I intend to further complete this matter in the seal of the Prophets – and set your heart to understand my words! Know that the ancient sages that passed were always chasing each other to find a word of wisdom from one another because of two things. The first is because the inferiority of this world and the virtue of the World to Come were confirmed to them. The second is because they knew that the thing that lifts up man in this [world] and in the next is Wisdom. Some of them achieved a little, some of them achieved average, and some of them achieved a lot. The achievement according to what we see has for us a beginning, but it has no end, and all admit this. If so, the achievement has only one end, and from it each intellectual begins and ascends everyday.

It is known that this beginning is the study of letters and their consideration. There is no doubt that, if man does not know the letters, their connections, and matters, and does not deepen them, he will never grow wise, according to the opinion of whoever believes that the wisdom in its truth brings its master to the knowledge of the truth of existence. For this wisdom alone is the vessel that is closer to prophecy more than the rest of wisdoms. Concerning the truth of existence, when man will know it from what he learned from the books that talk about it, he will be called a sage. When he will know it according to the *Kabbalah* that was delivered to him by whoever knew it by the Names or

received it from the mouth of a kabbalist, he will be called an understanding person. But concerning whoever knows it from within his heart according to a negotiation that he has within himself concerning that which came into his hands from the matters of the thought existence, he will be called an educated person. Indeed, concerning whoever knows the truth of existence by the way of the congregation of these three recalled matters in his heart – which are the wisdom because of the great study, the intellect that is received from the mouth of the true kabbalists, and the opinion [emerging] from the great negotiation in his thought – I do not say that this man will be called a prophet alone. But as long as he acts and was not acted upon by the separated intellect – or was acted upon and did not achieve what was acted upon – if he was acted upon and achieved what was acted it is a law for me and for each complete man to call him a teacher, for his name is as the name of his Rabbi. This is either with one name or more, or with all his names, for he is not separated from his Rabbi. Behold, he is his Rabbi and his Rabbi is him, for he already cleaved to him with a cleaving that cannot be separated for any cause, because he is him. As his Rabbi who is separated from any matter will be always called an intellect, an intellectual, and an educated person – for the three of them are one matter in him forever in action – so will this special one with the Special Name. He will be called an intellect when he will achieve in action. And then, he will be an educated, an intellectual person, and an active intellect as his Rabbi. Then, there is no difference between them, for the essence of his Rabbi's virtue is in him and not in something besides him from all those created [virtues]. He reached his virtue through the created [virtue] and through them. And because of this, his Rabbi was first called an intellect – for it is the name that is

the most excellent among all the recalled names. After that, he will be called by a name that means for us an action. And after that, he will be called by the name that means for us that which is acted upon. First, concerning action he ordered us hints about his bones and the truth of his existence, which is an intellect that is compelled by existence. The secret that is hinted about him in this according to *Kabbalah* is thus.

YHVH reigned, *YHVH* reigns, *YHVH* will reign forever and ever

Present, past, future (ע'ומד ע'בר ע'תיד)

The present time, the past time, the future time (ע'ת
(ע'תה ע'ת ע'בר ע'ת ע'תיד)

ל' ל' ל'

ש' ל' ש'

מאה (a hundred)

Today, yesterday, tomorrow (ה'יום א'תמול מ'חר)

And there is something more wonderful than this, and it is thus.

The action of *YHVH*, *YHVH* is acting, and *YHVH* acted and will act (פִּעַל יְהוָה פִּעַל יְהוָה וּפִעַל יְהוָה וְיִפְעַל)

יהיה	והיה	והוה	יהוה
והוה	והיה	יהוה	יהיה
יהיה	יהוה	והוה	והיה

These hints are wonderful for the knowledge of the Name. We shall return to say that the man is first educated. And then, if he studies and considers appropriately, he returns to be an intellectual. And when he emerges from potential into action and stands in his action in action, then he is an intellect. All of him will be named after his intellect as an intellect. And when he returns to his potential – to his consideration without the hinted achievement – and he is considering, then he will be called an intellectual in action. When he will be without achievement and without consideration, then he will be only called educated. This is even if he is in the synagogue, faces the Temple, and bows before the book of the *Torah* or kisses it, or if he is in the house of studies, studies, and neither considers nor understand what he studies. But if he is in the synagogue before the Temple, or bows before the book of the *Torah* or in the house of studies, and he is considering his deeds and is amazed and scared because of what he sees, until he negotiates in his heart what is this that we do, what is its use, what is its matter, why we do this, or what is that which we study, and in which world we live in, if a thing will be doubtful for him he will ask his fellowmen. And it will be said about this man that he is from the cast of the special preserved ones. And this is only if he will do this

without forgetfulness [rest] – i.e. he will try knowing this matter in any way that he can know it.

If so, while the man begins to study the letters of the *Torah* and grows wise everyday in their wisdom, he already combines with the Special ones that make the Lord unique. For He, the Lord, has only four mothers of *Halacha* (laws) in His world. The simplicity of this matter is known, and its secret is 'the four camps of the *Shekina*' (אֲרָבַע מַחֲנוֹת שְׁכִינָה), whose secret is *AM"Sh OTh"H* (אִמ"שׁ עֵת"ה). And the concealed thing is, 'you hear the examiners of the violin' (אֵת"ה שִׁמ"ע בַּחנ"י כְּנֹר"ר) = 1162). Behold, if you are wise and clever, your eyes see the name of the son of *Chat* (חַת) – and study it peacefully!

After informing you about this useful thing, some of you will understand what I did not say, for all is within my words. We should complete this matter here, and with God's help we begin with the Prophets.

Haftarah (Prophets)

Raziel, the son of *Shalviel* the prophet, the son of the children of the prophets, said thus.

Sing, O heavens, for the work of the Lord that was seen today in Jerusalem. His honor was revealed on a sacred mount in a pillar of fire and cloud. This book (ספר) was not counted (נספר) with the name 'number' (מספר), for it was called 'half a book'. And it is for a particular hint, whose secret is for standing against 'idolatry' (עבוד'ה זר'ה) (= 299) in the name of the [=] 'Prophets' (הפטר'ה) – i.e. the Prophet is thus from his work, as it was hinted at its end in the matter of *O"Z AZ"Z A"L* (ע"ז עז"ז א"ל) (= 192). For it has no *Nefesh* inside but outside, in the secret of sending the goat into the wilderness. For it "Shall be set alive before the Lord, to make atonement over him" (Leviticus 16:10). This is as the secret of "Bring an atonement before Me, for I have lessened the moon" (*Talmud, Chullin* 60b). Behold, *Raziel* ordered with this book to adjure to the Lord in His Name, sanctify Him, and read this book every Saturday once after reading the *Torah* in the generality about the reading of prophecies. He hinted in it his reward, for its removal is the punishment of the entire people in the exile. Behold, you will know that the secret of this book, which is called 'half a book' (חצי ספ"ר = 448), is the secret of [=] 'half a name' (חצי ש"ם). And it is a hint at the kingship of the king Messiah, which is hinted at the end of the book in the last verse in the name of his Messiah, the son of Solomon. He is the Messiah, the son of the left that is inverted from the *Midda* (emotive attribute) of *Din* (Judgment) to the *Midda* of *Rachamim* (Mercy). He is the son of *Shalom* (peace) that fought in the secret of the

Chashmalim (beings of electrum) without a tongue. And he was created from the white fire, and he is the *Satan* (שטן) that adjures in its works. Therefore, the rule of this book is that it is the half of all the books. And behold, its half is their multiplication in the likeness of half the Name, which is all the names – between its first half and between its last half. But it is impossible that two kings use one crown, which is three, for He created them as male and female, and they have one crown. If the male has a crown, it is not for the female, and if the female has a crown, it is not for the male. Because of this, the book was made in the shape of half the book, and it was named with a feminine name [*Haftarah* is female]. Behold, the *Haftarah* is wind, water, and mercy, or a demon and a murder. The name *Haftarah* is an external name for this book, because within it only this book was called. But it was generalized to be called the 'the book of the tidings' (ספ"ר הבשור'ה) (= 858), whose secret is [=] 'the bow of Noach' (קש"ת נ"ח). Therefore, it was called [=] 'the Holy of holies' (קד"ש הקדש"ים), for it [=] 'found [new and wonderful] laws' (ש"ת חקי"ם) in existence – i.e. the Explicit Name upon which all the books were built. This revealed its secrets with a revelation that is more eminent than all on one special side. And it is entirely built upon the Name of the work of ink, which is a Name that determines the drawing. Its secret is estimated with one name as well as with five. This was revealed by *Raziel* – and see and behold the name, which is *El Shaddai* (God the Almighty). And in its filling, it is 'Metatron the Minister of the Interior' (מטטרון ש"ר) (= 999). He is the one that [=] 'wrote the seed' (שכת"ב זר"ע) and connected the gall with the heart, for they are the names of the matter as well as the names of the womb that converts the mercifulness. And therefore, its

secret is the Minister of Hosts in the movement of the wheel. And it is a flaming fire, which was called '*Patron Mematron Lenatron*' (פטרון ממטרון לנטרון = 1035) revolving [on] the portion of the skull. For it is the spirit of *Samael* (שמאל), and its secret is full and lacking. And each full is its lack, and each lack is its full. And so, His word, "I am '*El Shaddai*' (א"ל שדי = 345)", is 'I will subtract the full, I will fill the lacking' (א'חסר ה'מלא א'מלא ה'חסר). This is what will determine the essence of the ability. And therefore, concerning 'the name of *Y"H*' (ה'ש"ל י"ה = 690), its power is equal, and the darkness and the forgetfulness are equal. And behold, this *Hey* (ה"א = 6) is enough.

About this wonders, *Raziel* wrote, "Sing, O heavens", at the beginning of his book. Their secret is 'head, end, midst' (ראש סוף תוך), 'the minister of the day gives breath' (ש"ר = 1001), [=] 'a first drop of blood and fire' (טפ"ה ראשונה ד"ם א"ש). And therefore, the first simplicity is man. Therefore, the spells will be compelled by heresy, and heresy will be compelled by the spells. Their beginning is one thousand, according to what was born from the number of "Sing, O heavens". All will be found in the seed that he wrote, for it is its first drop, as he wished. And he said: "I will give a present". And he gave it as a present while the sorcerers enchant, for they use the flame of the sword. For they are created beings – i.e. the dew with the sword is the interpretation of the moisture and the bottle, or the moist and the dry, which are the birth of warmth and the cold. Behold, they are in warmth and cold, and the thought is their loyal witness, for they are the calculation in the senses, the thought being the close power, which is the name of the being – between the name of water and the name of wind. Because of these

hints and those resembling to them, this entire *Haftarah* that I have hinted at was written. This is the work of the Lord about which he said: "We shall see today". And he recalled its place, and it is the Jerusalem of above. He said that He was revealed in His honor on a holy mount, and it is the name of a high mount. And it is called in Latin *Monti Barabro* (מונטי ברברו). Its secret is that the hard is strong. And it is a miraculous work, for the strong of breath will also strengthen the breath. And it is the Name of the concealed one, the name of the avenging one, which is the name of the end that abhors. And it is the false sixth one.

Behold, *Raziel* inverted its power, for it is the abode of imagination. And here, *Monti* is the imagination, and it is *Azazel* (עוזאל) – and in Latin *Monti*. Therefore, it was said about it that it is a fierce, hard, high, and steep mount. Behold, 'steep' (תלול) is *LLTh"V* (ללתו), and it is as high in Latin. And it is as Haman, whose heart is fierce. Therefore, the name Esther is the head of the three words. Behold, *Monti* (מונטי = 115) will be [=] 'of the species' (המיני), [=] 'the right one' (הימני). And it is [=] *Minato* (מינטו, mined, in Latin), testifying that it is the false. This is the secret of *Sacramento* (שקרמינטו, sacrament) in Latin, and it is the oath of the week, which is on the concealed [side] 'of *Shaddai*' (א"ת שדי = 715). Behold, we found in this the two inclinations of them both as the shape of gold, in the secret of "And you shall make two *Cherubim* of gold" (Exodus 25:18). The matter of gold is plated with gold, and their secret is a name. And the name of their perusal is definitely the drawing, for like this it is a work of a thinker – thinking and calculating with a precise spell. And when he sent a messenger, he immediately forgot the Messiah. And the secret is 'rush, rush' (חש חש),

circumcising the returning one tangibly. And the concealed was revealed in the light, and it is revealed in sight.

Indeed, *Raziel* began with the first verse from *Resh*, and in the second from *Bet* – intentionally oppositely. And it returned as *Bet*"*Resh Resh*"*Bet* (ב"ר ר"ב). And with *BGD*"*H* (בגד"ה) straight, he made it *BR*"*V* (בר"ר). The secret is that he said to his disciples: Choose yourself a Rabbi. Who is *Monti*. It is the imagination, for he saw them indecently receiving the knowledge of the Explicit Name from his mouth. They would make him feel sorrow so that he teaches it to them. And therefore, he named their land *Ebal* (ע"ב"ל = 112), for they were smitten with imagination and had [foreign] species. And they were harmful – i.e. they had a moist filth – and that is the power that feeds [them]. And it is the fornication – i.e. having harlotries. And with the boiling of their blood in their physical nature, how can he reveal them the word of the Lord? And was it not said, "It is the glory of God to conceal a thing" (Proverbs 25:2)?

Behold, he examined them [to see] if they will inquire from him the secrets of the holy mount, which is sealed in the book, more than they will enquire from him what is carved in ashes, and if it has a gold ore. When he achieved from them that they are not worthy of this, for they showed lust about this without a true examination, he examined them by this and seduced them with shame – and they were seduced. He destined them to study. And then, perhaps they will achieve their imaginary lust, which is the secret of the reward that has a body and a *Nefesh*. If they will win, [good], and if not, not. Then, he separated from them and went with his honorable book to Rome. About this, he added more and wrote in it the head of six verses of the holy mount. And he further said: "Start singing" –

for the holy mount with the *Chet* of 'start singing' (פצח רנה) is the Holy Spirit. And their combination is left from it. Because of this, he says that the opening was sealed upon you. And those that know you will rejoice in your splendor, and ministers and officials will enjoy on your behalf. In the opinion of every intellectual, nothing was said about the mount in its simplicity. Indeed, after I have informed you in necessity about the shape of the intention, and that the holy mount lacks a *Chet* – which he counted – it is without *Neshama*. And when he needs it, the *Chet* returns to be alive and will be called 'the Holy Spirit' (רוח הקודש). I am confident that your mind from now on will understand the meaning of *Raziel* in the Prophets. My intention concerns its interpretation, and my aim is for it to be truly one in all of his other books. You will know without a doubt that the entire intention in whatever he published was for publishing the secret of the knowledge of the Name to every whole intellectual and for telling His Special Name in the entire land, until those that know it will be sanctified and blessed. Because of this, you must consider all the details of his words in their generality, for from them the matter of the knowledge of the Name and the secret of the entire Providence will be revealed to you.

In the days of the king of Rome, he said that 'the king of Rome' (מלך רומ"י = 346) is the secret of the Jerusalem of Rome – i.e. the king of the skies – which is 'the name of God' (שם"ו ש"ל הקב"ה = 788). Then, he saw what he saw. For before that king there is a king, and it impossible for man to see any divine appearance. Therefore, he said that during his kingship he saw the appearance of Honor, and it was on the year of the end of the exile. Truly, when a man is forty years old, it is appropriate for him according to nature to begin his redemption from the physical powers

and understand one thing from another thing. It was already hinted in their saying that Abraham knew his Creator when he was forty years old. And so the *Torah* further hinted about Yitzchak: "And Yitzchak was forty years old when he took Rebekah" (Genesis 25:20). And it is the secret of the forty years that the children of Israel walked in the desert. When the fetus in the belly is forty days old, his shape is completed according to the refinement of the conception into a male, and according to multiplication into female. This is the secret of *Mem* (40), which is a birth. Behold, this is the time of menstruation for them, which is *Lamed-Gimel* "Zain" (ל"ג = 40) for the male for pure blood and for the blood of menstruations. Behold, for the female there is a 'secret' (סוד"י = 80), and it is Foundation (י"סוד). About this, it was said: "Forty days and forty nights; he did neither eat bread, nor drink water" (Exodus 34:28). And all of his years were as he hinted in the name 'the Lord is my miracle' (ה' נס"י = 125). Behold, the hinted year is the year of the end of 'man' (אדם = 45), whose secret is [=] *Mem* "Hey" (מ"ה). And behold, [=] 'they' (ה"ם) are the forty that are the instants, which is the year of 'darkness' (חש"ך = 328) in which the revelations were concealed – in which the concealed things were revealed. In that year, he served as *El Shaddai* (the Almighty) and returned since then as the known *Shamshiel* (שמשאל), in order to be a minister as in the beginning. Behold, it was spread from the secret of the name of *Shaddai*, which is excites the navel and is called *Regaiel* (רגעאל) and also *Arbael* (ארבעאל); 'it connects the blood' (המחב"ר הד"ם = 314), [=] 'it drives the heart' (המכר"ח הכב"ד), 'it compels the liver' (המרכי"ב הל"ב), [=] 'it lets the brain speak' (המדב"ר המ"ח) [=] 'from the speaking living being' (מהח"י המדב"ר), for he is a [=]

'speaking sage' (חכ"ם מדב"ר) having [=] 'the power of the sky' (כ"ח מר"ם). And it is called [=] 'the cycle of the sun' (מחזו"ר החמ"ה). Because of this, he is [=] 'the angel of the moon' (מלא"ך היר"ח), and his truly special name is [=] *Metatron* (מטטרון), the Minister of the Interior. We should refer to him as [=] 'Mordechai the Jew' (מרדכי"י) (היהוד"י). Therefore, we should say, "Damned is Haman", as his saying is, "Blessed is Mordechai".

Behold, that appearance was in the time in which the destiny was inverted, for it was upon the Name of the known Explicit [Name] *Pur* (פור, lot). For the Name of Power is Explicit. This was on the third month, which is the month of *Sivan*, its sixth day. And this is 'in *Kaf* "Gimel" (כ"ג = 25) [days] of it in the Book of Esther. And this with that are *Kaf* "Tet" (כ"ט = 29) days. It is the end of time. And behold, it is the day of the giving of the *Torah* to this [people]. And its zodiacal sign is Gemini of *Purim*, and the intention is to return the rejected ones to their Creator. Therefore, he said: I have seen the spirit of prophecy journeying from the holy mount, as the matter of "So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given" (Esther 8:14) in the secret of the giving of the *Torah*. He said that he lifted up his eyes and saw the chariot of camps, an abode around it, and four standards of desire in round shapes encircling the fifth camp. And it is the *Nefesh* of all of them. And the shape is drawn in the likeness of houses both from within and from without. The surrounding is in the *Middot*, and together with its name is the light of the *Neshama*, the brilliance of the *Shekina* (Divine Presence). The likeness of the camps is as the likeness of the abode. He said that in the meanwhile there was a matter that

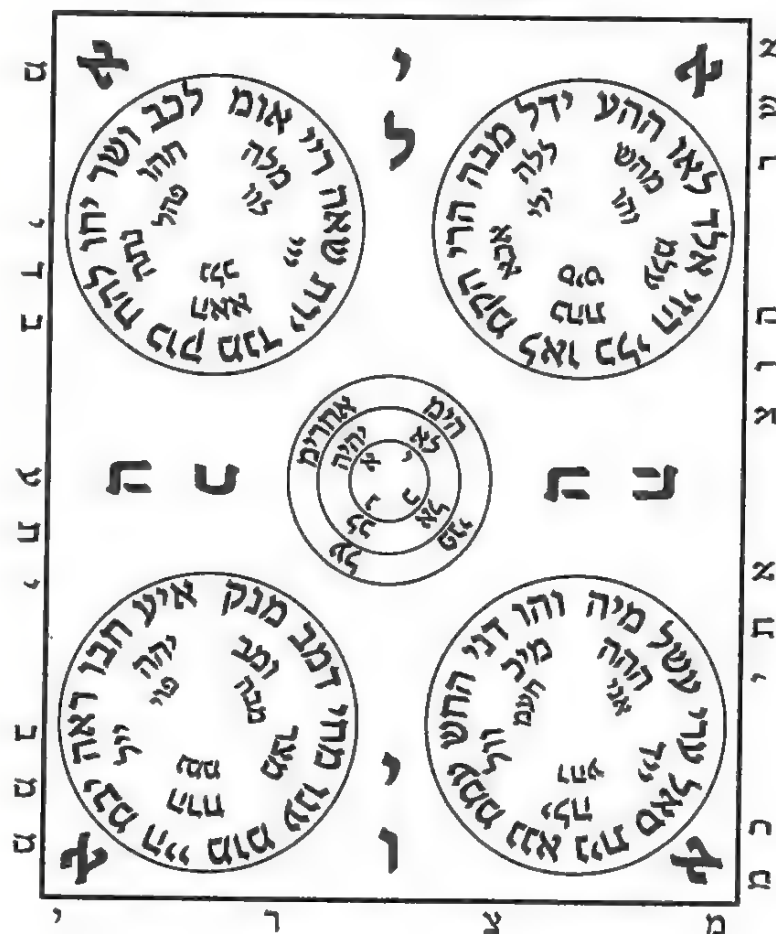
carried all the shapes. And it is *Raziel*, and he walks with the standard. And it is a sign for him so that whoever finds him will not smite him. And his appearance is as the appearance of a round bow at his end and sparks of light. They are the letters that surround the circle. Some of them ascend and some descend from the head up to the end. And within it, there is a dot sealed with the seal of *Yud*. Behold, there is a miracle within a miracle – i.e. a circle within a circle. But the secret of a seal within a seal is a letter within a letter, which are connected with the Spirit of the Lord. It was said that the pure things in life are the thoughts that surround the knowledge of the revolved Name, for it is drawn as the drawing of 'a revolution' (גלגול = 72). And it is the name of [=] *Ayin*"*Bet* (ע"ב) [letters], and it is as the drawing of '*Mem*"*Bet* for *Mem*"*Bet* (מ"ב למ"ב = 114), [=] 'God for God' (אל"ה לאל"ה). For "One is higher than the high watches, and there are higher than they" (Ecclesiastes 5:7). This is the secret of his saying, "And even if their spirit is a spirit in a spirit, it is with the delegated being, being dependent on the delegating being, and the delegating [being, being dependent] on a delegating being that is higher than him, until the thing reaches a delegating being that has no delegating being above him; and he is the Lord, Who is forced into existence by the examination of Himself – blessed be His name".

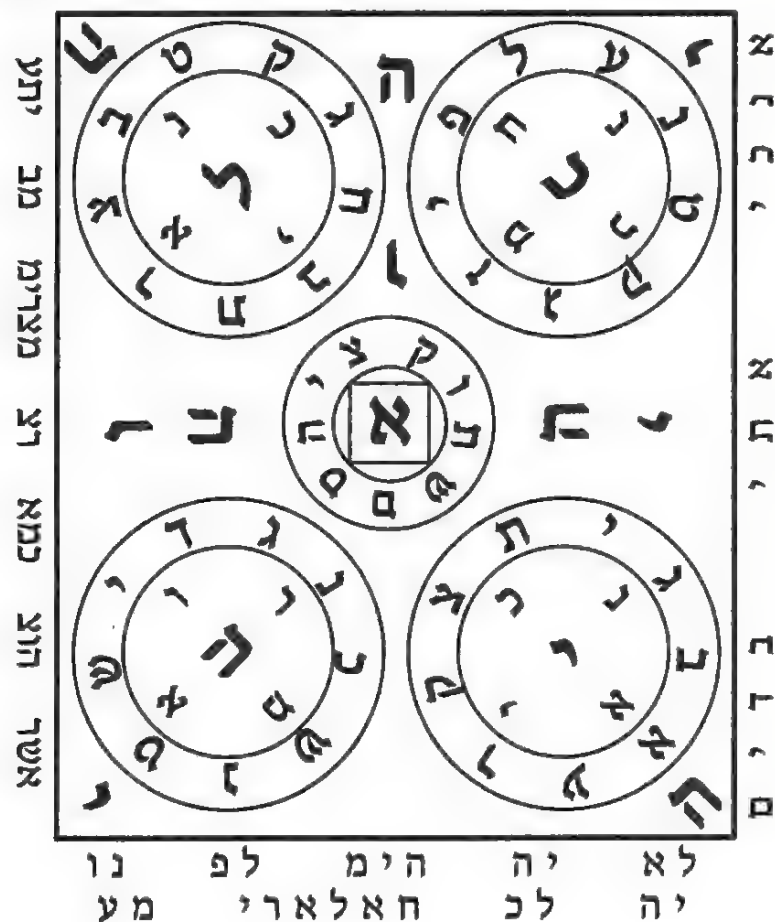
"Holy mount, start singing" – I have already interpreted it. Indeed, his saying is that he saw it higher than all the high mounts in the land, and moving from its place, going out to fight all those that forgot its name. This is the matter of the Holy Spirit, when it emerges to act on a thing by the *Midda of Din* (Judgment). Therefore, he heard upon him a dreadful and scary voice from that divine *Midda*. With all

this, he considered to see its secret from this matter, and he stated saying: "And I have opened both my eyes to see from where the sound emerges". And this was in the considerations of his heart, for he asked to see no imaginary form. He immediately testified that there was no form there. Therefore, he needed to inline the ears of his heart to hear anything that came to him from there – i.e. in the light of the voice of the holy mount. He said that he heard him saying: "With strength, they have untied the hooks of my pillars, untying those that think of His name, for I renew a new *Torah* among the holy gentile that is with me; Israel is my honorable name in the new *Torah*. This was not explained to My people since the day that I have concealed My face from them" – and if it is the Concealed Name it is also Explicit. Then, He ordered not to conceal His name from those that truly search it, and He revealed it to him in His holiness – in His crowns and its parts, in its layouts and its shapes. And He informed him about His recalling and showed him its leaders as well as those that pour the life in it to every spirit. He showed him the secret of the calling of the Red Sea, and the secret of the great sea that surrounds the house and encircles every corner. For He further showed him that the prophetic spirit blows, for its secret is: "For the spirit of the living creature was in the wheels" (Ezekiel 1:20). And it hovers over the face of the waters of the sea. He said: "A dreadful heaven between the wind and the sea, separating with its thickness between them both as a very pure cloud; and underneath it, there was a big cloud, and upon it there was the great fire". He said: "The voice of the Lord emerged from within the fire". And he continued with the entire cloud like this, according to the divine appearance that he saw in the secrets of the Explicit Name. I need to awaken you in any possible way about the generality of that matter with a few particular

shapes, which I will have to draw for you in necessity according to the blueprints of the uses of this name. For it has *Resh-Yud"Vav* (ר"י"ו = 216) letters, and it includes *Ayin"Bet* (ע"ב = 72) names. Its hint is: "And the Lord 'passed by' (ויעב"ר = 288) before him and proclaimed, etc." (Exodus 34:6). And all this is because I wish to teach you the ways of the Name and its blueprints. What I will say in the chapter headings will be enough for you, for this is the renewed knowledge. It is now in the world, and it was renewed since the *Yud"Bet* (12) years up to this day. And consider its shapes.

The seal of the Prophets





Anything you will see me discussing about revealing its secret to you is for informing about the Explicit Name, or about what brings to know it and is its introduction. It is either from the matter of the body, the human *Nefesh*, and the intellect, or from the matter of the worldly body and the powers of its *Nefesh*, or the spirit; or it is a matter concerning a revelation from the secrets of the *Torah*, for it is in its simplicity, as a matter that is necessarily revealed.

And in its concealment, it is a true matter. It is appropriate to conceal it from any fool because of two things: Because it is not appropriate for the honorable matter to be found by others than the honorable and meritorious ones; and because if anything, either small or big, will be known by the fool, it will be despised in his eyes, for he will neither know its virtue nor understand it. And whatever you will raise before him will be despised in his eyes. And what you will reveal to the intellectual from this [will cause him] to be honored and rejoice in it.

Therefore, I rejoice in what I will reveal to the intellectuals from this, so that they will understand it and rejoice in it. And I will take heed of what could be seen as despised by the fool so that I will not reveal it. Indeed, concerning the being of this combined Name – for it is *Yud Hey Vav Hey* (א"ו ה"ו ו"ה = 45), [=] ‘the man’ (אדם) that is on the throne – behold, this [=] ‘I shall reveal’ (אגלה). But the secret of “I am the Lord your God, and the throne, ‘I shall cover’ (אכסה)” is the secret of ‘the old’ (זקן = 162), which is called [=] ‘the female’ (הנקבה). Because of the fear of [=] ‘damage’ (הנזק) [=] ‘I shall conceal’ (אעלימה). Moreover, ‘the secrecy of *AHV”Y* (סת”ר אהו”י = 682), which are the letters of concealment by the way of ‘my head, my midst, my end’ (ראש”י תוכ”י = 1103), ‘his head, his midst, his end’ (ראש”ו תוכ”ו = 1091), ‘her head, her midst, her end’ (ראש”ה = 1088), [=] ‘the head, the midst, the end’ (הראש”ש התו”ך הסו”ף), all this ‘I shall hide’ (אסתירה = 682). For it is the name of ‘the hiding’ (ההסתרה = 675) that made the secret of [=] ‘the triangle’ (המשל”ש) [=] ‘of the Name’ (ש”ל הש”ם). And so, the secret of the internal ‘concealment’ (המסל”ס = 195) is [=] *HMSL”S* (המסל”ס),

[=] 'the basket of the drug' (ס"ל הס"ם). For all these are hints to be concealed from evil, which are the evil inclinations. For here is the lad [*Metatron*]. Chaos and void will be formed in the world. And behold, God covered the world below and above – and below [He did it] with them [humankind] forever. And it [below] has a *Midda*. And when it was so, it was inverted. Know all of this! And it had to be tied with it, for it is not written because of threat.

Now that I have awakened you to this, I will return to the words of the book and say that all the revolving names – which are three – are the Name of *Ayin"Bet* (72) [letters], the name of *Mem"Bet* (42), and the name of *Yud"Bet* (12), whose sign is: "And I will say to them that were not My people: You are 'My people' (עמ"י = 120)" (Hosea 2:25). Their generality is 'servants' (עבד"ם = 126), and their sign is: "For unto Me the children of Israel are servants" (Leviticus 25:55). And behold, 'unto Me' (ל"י = 40) times 'servants' (עבד"ם = 126) is *Yud Hey Vav Hey* (י"ד ה"א ו"ו ה"א = 45). The second sign is: "'She' (הי"א = 16) is more precious than rubies" (Proverbs 3:15). 'She' (הי"א = 16) times 'precious' (יקר"ה = 315) is 'like this' (ככ"ה = 45). Behold, it is [=] 'Formation' (יציר"ה); it is [=] 'the appearance of prophecy' (מרא"ה נבוא"ה). The third sign is: *BQ"M* (בק"ם = 142), [=] 'Bilaam' (בלע"ם). *Lamed"Mem* (ל"מ = 70) times *Ayin"Bet* (ע"ב = 72) is 'man' (אד"ם = 45). The secret of *BQ"M Shaddai* (בק"ם = 456) is the word endings for the fathers. And the hint is: "They are My servants" (Leviticus 25:55).

Know that the name of *Ayin"Bet* is carved on the human intellect, on the sun in the world, and on Wisdom among the *Middot* – which are the *Midda* of day and the *Midda* of night. The Name of *Mem"Bet* [letters] is carved on the

human heart, the moon in the world, and Intellect among the *Middot* – which are the *Midda* of *Rachamim* (Mercy) and the *Midda* of *Din* (Judgment). The Name of *Yud"Bet* [letters] is carved on the human liver, on the planet in the world, and on Knowledge among the *Middot* – which are the *Midda* of *Tzedek* (Righteousness) and the *Midda* of *Mishpat* (Judgment). The *Middot* sentence day and night upon life and death; and they sentence light and darkness upon blessing and curse; and they sentence evening and morning upon good and evil. Based upon these three matters, *Raziel* recalled the *Seraphim* of holiness, the *Chashmalim* of purity, and the *Arelim* of brilliance. He said that they run to understand a saying. And he said that the *Seraph* hears three sayings, the *Chashmal* understands three, and the *Ara* knows three. About these recalled three, he said: "And by the emergence of the tenth voice, which is special and explicit in every man to announce it, understand it and inform him about it"! The secret is hearing, understanding, and knowing the way of the Lord. He said that the way of the Lord was known from Mount Sinai from among the tenth commandments. Behold, their secret is 'the crown of the *Torah*' (כת"ר תור"ה = 1231), which is [=] 'twenty six' (עשרי"ם ושש"ה) with the combination of the [=] 'ten commandments' (עשר"ת) – which are [=] 'the gates of the speaking' (שער"י המדבר"ת) – [=] 'with the *Midda* of the minister of the town' (במד"ת ש"ר העי"ר). He further said, "In two ways", whose secret is 'three' (שלו"ש = 636), [=] 'moving' (מתנוע"ע), [=] 'asleep and awake' (יש"ן וע"ר). And their hint is: "And there was evening and there was morning" (Genesis 1:5) – which is [=] *ThRYK"V* (תריכ"ו), [=] *VSh"Y VDSH"Y* (וש"י ודש"י), [=] 'my researcher, my researcher' (חקר"י חקר"י), description upon meaning,

pleasure upon desire. And the division is [=] 'delights of fishes' (תענוגים דגיים), [=] 'delight from tendons' (תענוג מגידים) – and all the delight of the masters, the bride and groom. Behold, the secret of 'chaos' (תהו) is 'the delight of the groom and the bride' (תענוג ה'חתן), (ו'הכלה), but the secret of 'void' (בהו) is 'the masters and sensitive' (ב'עלי ה'בית ו'הרגישה). If you consider them appropriately, I bet my head that you will understand their secret. And know that these two are brothers!

Indeed, *Raziel* recalled the cleaving to them, for he recalled them one by one. And he said that each one is held in the other in the secret of the Name. He said that ten sayings are heard from one special voice. And from there the blessing is poured. He informed us that the orders of the Name are tens, meaning that it revolves from ten to another ten *Sefirot*. And its arrays are hundreds, meaning from a letter to another – and it is the array of the combination of letters. Their secrets are thousands and ten thousands – i.e. from *Alef* up to *Yud*. Moreover, *Kaf*"*Vav* (26) times *Kaf*"*Vav* is 'its secrets' (סתרי"ו = 676). And behold, *Yud*"*Hey* (15) times *Yud*"*Hey* is connected with *Vav*"*Hey* (11) times *Vav*"*Hey*, and it is 'its orders' (מערכי"ו = 346). And *Vav*"*Hey* times *YHV*"*H* (יהו"ה = 26) is also 'its orders' (סדורי"ו = 286). And the three of them are [=] *Pur* (פ"ר, lot) – His name is tripled and explicit. As such, *Yud*"*Hey* times *Yud*"*Hey* is *RK*"*H* (רכ"ה = 225) as well as *Yud*"*Hey* times *Yud*"*Hey* is *QS*"*H* (קס"ה = 165) – all are 'hermaphrodite' (אנדרוגיני"ס = 390). And they are [=] 'male and female' (זכ"ר ונקב"ה). Moreover, *Yud* (10) times *Yud* is *QV*"*P* (ק"פ = 186). *Hey* (5) times *Hey* is *Kaf*"*Hey* (כ"ף ה"א = 106). Their secret is 'the healer' (הרופ"א = 292), and this is [=] 'the word of

God' (בפ"ר) [=] 'in the fruit' (דב"ר אלהים) [=] 'a world, world' (עול"ם עול"ם) [=] 'caused by Him' (על"ל). Furthermore, *Vav* (6) times *Vav* are *Lamed*"*Vav* (למ"ד ו"ו = 86), and they are [=] *Pey*"*Vav* (פ"ו). And *Hey* (5) times *Hey* is *Kaf*"*Hey* (כ"ף ה"א = 106). Behold, the secret of them all is *QP*"*V* *KP*"*V* *P*"*V* *KP*"*V* (קפ"ו כפ"ו = 484). And this is their secret: [=] *QVKYN* *KVKN* *KVYN* *KVKYN* (קוכי"ן כוכי"ן כוכי"ן). The secret of each one of them is a dot that is connected to another. They are also *QKV*"*S* (קכ"ו"ס = 186) or [=] 'dishonor' (קל"ן) – evil or good. And it is [=] 'acting' (פוע"ל) revolving, including, scraping. And it is upon a throne – [=] 'upon a throne' (ע"ל הכס"א) that is on him. Behold *KVQY*"*P* (כוקי"ף = 216): It is 'red' (אד"ם = 51), [=] 'and man' (ואד"ם) [is thus, having the word Adam the connotation of redness]. And *QYNK*"*V* (קינכ"ו = 186) is five, and also the directions of a channel. And it is a sorcerer, and it is the nature. And this is 'a place' (מקום = 186) and [=] 'it is placed' (מוקם) from concealment (מנעלם) – from a world (מעולם). And this is 'your defect' (מומך). Sum up everything, and you will find its place upon its place.

Behold, I have already revealed you my opinion, and you already know that this name is that 'which acts on the earth' (הפוע"ל באר"ץ = 484) – good and evil. Indeed, this is how I wrote them, and they are as members of my family. And here, my opinion is you being a family member. And if you are a decent disciple, you will find the place of mercy, which is the revolution from a world up to another. For the name *YHY*"*H* *VHY*"*H* *VHV*"*H* is from a world up to another, and this is my opinion. Behold, its place is above its world and its action is above its world,

and this is my opinion as well. Here, in this my opinion and the opinion of every sage are equal. And indeed, from a world is each single world, from a world He created the world, and its Creator created existence. Behold, the existent is the Creator and the existent created a world. From Wisdom and Intellect, He created the sun and the moon. And thus, the brain, the heart, and the liver are one. From the angels, He created the angels of destruction, and they are the angels of man. And from the existent, He created the existing. The angels determine the Precepts, and an existent [stemming out] from another is from nothingness. By the way of truth, He created every exiting thing from nothingness, and this is my opinion. And every intellectual will know my opinion when he considers it.

After the Lord – blessed be He – interpreted [those things] for *Raziel* and recalled the secrets of His name, He further informed him that for the honor of His name He will return and have mercy upon His people. *Raziel* said that he called out with oaths to the holy people in many places in order to sanctify the Name, study it, and study it appropriately, as we said above concerning the matter of the Precepts of reading the Book every Saturday once – as the secret of once a week. He said to the people in the name of the Lord that all those that crave because of the desire for His name will rejoice in it in the essence of joy, as the matter of “David leaping and dancing before the [ark] of the Lord” (2 Samuel 6:16) – even though it was said about his wife Michal, “And she despised him in her heart” (ibid.). Because of this, she was not worthy of a son fit for a king, while Bat Sheva was worthy. The intellectual person will understand this. As such, each complete sage must despise the opinions of the crowd concerning the matters of the honor of the Lord, and honor them as the rest of the

matters of their vanities, which neither lift up nor bring down – for they are vanity. Only *Raziel* further interpreted the secret of the Name by explicitly saying that the Name of the Lord is the honor of the Lord. And it is a *Chash"Mal* (חש"מל, electrum = 378) [=] ‘sending’ (מש"לח) the goat to the desert – and all of this is interpreted. He further interpreted it more and said that the goat is the *Seraph* that burns the blood. And therefore, we were ordered to do for it what you know on *Yom Kippur* (the Day of Atonement). He brought proofs that the Name of the Lord redeemed Israel and is redeeming Yehuda. He completed the book and said: “And all of Israel and Yehuda prepared provisions for the journey, etc.”. And he said that “Our Redeemer, the Lord of Hosts is His Name, The Holy One of Israel” (Isaiah 47:4).

Chotem Haftarah (Seal of the Prophets)

Know that, after I put this book as the seal of all the books in general – and I have also put it in particular in the likeness of a seal for each one of them – it is appropriate for me to interpret in it what I can from the virtue of the knowledge of this honorable Name, which is truly the Explicit Name alone. Since it is impossible to clarify in each side – general and particular together – what will be interpreted from this, I will inform you in it my *Kabbalah* and knowledge, until you will achieve from it with the appropriate effort and excellent education what I have achieved by it – with God's help. If the Lord will help you, you will also add [more knowledge to your knowledge], as it was said: "Give to a wise man, and he will be yet wiser; teach a righteous man, and he will increase in learning" (Proverbs 9:9). The Knowledge of the Name is what brings out the human intellect from potential into action. Therefore, my heart rejoices in what I have achieved from it. And if it is little for me, it is a lot after I was informed that knowing it is the essence of the human success for which he was created in the image of God and His likeness. As I have rejoiced in it with what I have achieved from it, my joy drove me with my short achievement to write from it what will be useful for my fellowmen among those that are worthy of this achievement, until the divine and excellent success will reach the *Nefesh* of each one of those that consider what it is.

I hereby begin to speak on behalf of the Lord – blessed be He and may He be excelled. The beginning of what you need to know is that the holy *Torah* said: "And God said:

Let us make man in our image, after our likeness" (Genesis 1:26). It said that man was made and created in the image of God, and in the likeness of God. And it did not recall that there is [something] created in the image of the Special Name or in its likeness. And it did not recall for man [the terms] image or likeness. The matter of "And the similitude of the Lord does he behold" (Numbers 12:8) is not from this kind, for its sign was the truth of prophecy for Moshe alone. And it is not a matter that includes the entire kind in this. This is the secret of the creation of man and the order about his essence. The saying, "Whoso sheds man's blood, by man shall his blood be shed" (Genesis 9:6), gives the meaning, for he was created in the image of God. Its matter according to the concealed word is that, if one kills the body of his fellowman and separates his divine image from it, he must die – and all the more so the one who kills the essence of his truth and does not complete himself, for he deserves to die as those that shed blood. About this, he hinted by saying: "Whoso sheds man's blood, by man" (ibid.).

Indeed, the secret of 'God' (אלהים = 86) is [=] 'a complete *Y"H* (יה מל"א)'. The secret of [=] 'God from *Y"H* (יה מל"א) is [=] '*Y"H* from God' (יה מא"ל), and it is [=] 'full of splendor' (מלא הוד) [=] 'in man and in God' (באדם ובא"ל). Behold, [=] 'God' (אלהים) is [=] 'in blood and in the heart' (בדם ובלב), but [=] 'it is separated' (נבדל) and it is [=] 'separating' (מבדיל) [=] 'the brain and the heart' (מ"ח ולב) – [=] 'and from milk' (ומחלב) [=] 'and destructions' (ומחב"ל). For Him, we should say [=] *Hallelujah* (הללויה) [=] *HY"H HY"H HV"H YHY"H* (היה היה ה"ה יהיה). And it is [=] 'in each heart' (בכל לב), and it is called [=] 'the throne' (הכסא) as well as [=] 'the nation' (העם).

studying' (ולמו"ד), [=] 'and birth' (ומול"ד), [=] 'vessel' (כו"ס), [=] *Pey"Vav* (פ"ו), [=] 'an edge' (פא"ה), [=] 'from one hundred' (ממא"ה), [=] *Mem Hey* (מ"ה), [=] 'deformity' (מו"ם), [=] 'and the priest' (והכה"ן), [=] 'and the night' (והלילה), [=] 'Its Foundation' (יסוד"ו), [=] 'is the boundary of man' (גבו"ל אד"ם), [=] 'God' (אלה"ם), [=] 'a violent' (אלימ"ה), [=] 'like you' (כמו"ך), [=] 'will circumcise' (ימו"ל), [=] 'the circumcised' (המהו"ל), [=] 'the circumcising' (המוה"ל), [=] 'the immersion' (המבט"ל), [=] 'the nature' (הטב"ע), [=] 'the emphasizing' (המבט"ט), [=] 'his father and mother' (א"ב וא"ם ל"ו), [=] 'the cancelled' (הבטל"ם). It is [=] 'God' (אלה"ם) [=] 'that cancels' (המבט"ל) [=] 'the nature' (הטב"ע) [=] 'that is limited' (המוגב"ל); [=] 'He was your God' (הי"ה). It is 'the wheel of *Yud*' (גלג"ל יו"ד), [=] 'the wheel of splendor' (גלג"ל ההו"ד), [=] 'your wheel' (גלג"ל), [=] 'as a wheel' (כגלג"ל) that is [=] 'separated' (נבד"ל). It is [=] 'the wheel of ink' (גלג"ל די"ו), 'the tenth wheel' (גלג"ל עשיר"י = 656), [=] *Tron* (תרו"ן, throne [from Italian]), [=] 'happy' (ששו"ן), [=] 'a first drop' (הגו"ף הראשו"ן), [=] 'the first body' (גלג"ל עשיר"י), [=] 'a tenth wheel' (גלג"ל עשיר"י), [=] 'a wheel of guards' (גלג"ל שמר"ם), [=] 'a guard of wheels' (לדרו"ש הפל"א), [=] 'studying the wonder' (לסב"ב המפלאו"ת), [=] 'turning the marvels' (התמור"ה), [=] 'the marvels of the drop' (התרומ"ה), [=] 'the Aramaic' (הרמא"ת), [=] 'the fraud' (התמור"ה), [=] 'the contribution' (התרומ"ה), [=] 'the reward' (התרומ"ה), [=] 'from the *Torah*' (גזר"ת היהוד"י), [=] 'the decrees in its power' (גזר"ת היהוד"י), [=] 'the decrees of the Jew' (ממצל"ם ודמו"ת), [=] 'from image and likeness' (מלמו"ד מצו"ת) [=] and teaching

the consideration' (ומלמד"ת עיו"ן), [=] 'teaching *Kabbalah*' (מלמד"ת קבל"ה), [=] 'ordering with the life of an hour' (מור"ה בחי"י שע"ה), [=] 'teaching to live for the moment' (חי"י רג"ע שע"ה); [=] 'the power of a *Sefira* is *Gematria*' (כ"ח ספיר"ה גימטרי"א), [=] 'the five are for the four' (החמ"ש לארב"ע), [=] 'the four are five in potential' (הארב"ע חמ"ש בכ"ח), [=] 'the four are for the five' (הארב"ע לחמ"ש).

All these gates that I have opened for you from the secret of 'God' (אלה"ם = 86) are the beginning for awakening your heart to what will come after this. It is that you should know that the first Name [the subject] is *H"V Y"H* (ה"ו י"ה = 26), and the second word [the verb] is [=] *H"Y V"H* (ה"י ו"ה). Therefore, combine that first one, and you will find that [=] *H"V H"Y* (ה"ו ה"י); and combine the second, and you will achieve that [=] *H"Y H"V* (ה"י ה"ו). And behold, you have four shapes in the Name. The secret of their combination is *YHV"H*, *YHY"H*, *VHV"H*, and *VHY"H*. When you mix their midst, invert from the end up to the beginning, and you will find two straight Names. Moreover, if you mix its beginning and end of the first with the beginning and end of the last one, you will find one straight Name. So should you do to the second middle ones, and you will find a second straight Name. Thus, all of them are four straight Names. Moreover, you need to find four inverted Names, and another four straight Names. You need, if so, to revolve the Name in all its revolutions at the beginning only with letters, and then with words – all that suffers according to its sequences. And its number will be twelve complete and revolved Names. And the number of their letters is *Mem"Chet* (brain, מ"ח = 48), and they are sealed with *BMCh"Y* (במח"י = 60). It will determine

that this Name [=] 'compels' (מח"ב) [=] 'the similar' (הדומ"ה) [=] 'that admits' (המוד"ה), and all that exists will be signed with its Name. Indeed, it is [=] 'dead in the senses' (מ"ת בחושי"ם = 806), and its secret is [=] 'a renewing staff' (מט"ה מתחד"ש) [=] 'from the renewing blood' (מהד"ם המתחד"ש). And its number is 'new' (חד"ש = 312). It [=] 'renewed' (חד"ש) our thoughts, for it is [=] 'neither a body nor a power in the body' (אינו גוף) (ול"א כ"ח בגוף). And it is [=] 'a superior world' (עול"ם), and it is [=] 'new' (חד"ש) [=] 'with praise' (עליון), [=] 'in the existing' (בי"ש); [=] 'it is the Spirit of God' (הו"א רי"ח אלהי"ם), [=] 'the God of the cycle' (ואלה"י), [=] 'and the God of the east' (אחר"י זמנ"ו), [=] 'a camp of ten thousand' (מחנ"ה רבו"א), [=] 'creates the stars' (בור"א הכוכבי"ם), [=] 'an appearance in prophecy' (נבוא"ה), [=] 'a speaking wheel' (גלג"ל מדב"ר), [=] 'a judging wheel' (גלג"ל פוס"ק). Sum up [=] *ShY"B* (שי"ב) whose secret is [=] 'new' (חד"ש) – the six days of the [word] headings of "Blessed be He" (ש"ש ימי ב'ראש) – with 'brain' (מ"ח = 48), and you will find the secret of 'my thought' (מחשב"י = 360), [=] 'warm, dry' (ח"ם), [=] 'in the Messiah' (במשי"ח), which is [=] 'second' (שני"י). Further sum them up with *Yud"Bet* (12), and you will obtain 'my thought is in me' (מחשב"י ב"י = 372), [=] '*Shaddai* is my brain' (שד"י מח"י), 'life and mercy' (חי"ם ורחמי"ם), [=] 'seven' (שב"ע) *Sefirot* for the sea 'in her' (ב"ה = 7), seventy *Sefirot* of the heart, 'the Counting of the Omer' (ספיר"ת עמ"ר = 1065), [=] 'the *Sefira* of the thinker' (ספיר"ת החש"ב), [=] 'the Book of Desire is new' (ספ"ר החש"ק חד"ש), [=] 'the Special

Name is a new Name' (ש"ם המיוח"ד ש"ם חד"ש), [=] 'a new book, the Book of Life' (ספ"ר חד"ש ספ"ר החי"ם). And it calls you [by] a new Name.

Consider, keep, and receive that, while we gather, 'he scattered' (פ"י ז"ר = 297) [=] 'his saying' (מאמר"ו) [=] '*Nuriel*' (נוריא"ל), [=] 'his saying' (מאמר"ו) [=] 'from *Moria*' (ממורי"א), [=] 'running' (רצו"א) [toward] [=] 'a palace' (ארמו"ן); [=] 'their hint' (רמז"ן) is the hint of all hints. He is 'lying' (הרב"ץ) [=] 'in *Maharn*' (במהר"ן), [=] '*Poria*' (פורי"ה) is [=] 'in *Pria*' (בפרי"ה). Return their order to be 'in the month of forty, which is God' (בחד"ש ארבע"י) (א"ל). After you revolve the Name and know its ways without the *Nikkud* (vowel points), try to understand with its *Nikkud* and revolutions. Consider the *Nikkud* of the name in the Book of Life in three shapes, and do not punctuate it in vain. Know that what is punctuated there in the name of *Yud"Bet* (12) letters is for covering the secret of its *Nikkud*. Also, concerning the similar Name that is divided into four parts, which is written there in the halves of the Name, a little *Kabbalah* is needed to guide the intellect in the knowledge of its secrets. Indeed, its *Nikkud* is complete in the essence of completeness according to what is appropriate for the two straight and opposite Names. And they have in them neither addition nor lack. And they are five vowel points that are instead of five images coming from *KTzMN"Sh* (כצמנ"ש). Their hint is: "The Lord made me *R'D'Q'M'M* (the beginning of His way, the first of His works of old)" (Proverbs 8:22). And *Pey"Samech* (פ"ס = 140) remains from the *Nikkud* against *Lamed"Chet* (ל"ח = 38). And they are 'for *Pesach*' (לקמ"ח), [=] 'for flour' (לפס"ח), [=] 'forever' (לנצ"ח). Divide them into their halves, [=] 'into balance'

(למאזני"ם), [=] 'and with a level' (ובפל"ס), [=] 'and on Nissan' (ובניס"ן). And its secrets will be [=] *Pey" Tet* (פ"ט פ"ט), [=] 'body, body' (גוף גוף), [=] 'imagining from the blood' (מדמ"ה מהד"ם). Their secret is [=] 'a kabbalist' (מקוב"ל), [=] '*Pey"Vav* and *Pey"Vav*' (פ"ו ופ"ו), [=] 'a living image' (צל"ם ח"י), [=] 'a living tree' (עץ ח"י), [=] 'living silver' (כסף ח"י), [=] 'a stripe of my power' (פ"ס כח"י), [=] 'the counting of my life' (מני"ן ח"י), [=] 'desiring' (חפ"ן), [=] *QO"Ch* (קע"ח), [=] 'half a revolution' (חצי סב"ב), [=] 'revolving outside' (מסב"ב חו"ץ), [=] 'revolving around' (מסב"ב), [=] 'revolving a revolution' (מגלגל גלגול), [=] 'from a revolution of a wheel' (מגלגול גלגל), [=] 'revolving forever' (ע"ד), [=] 'around its half' (סבי"ב חצ"ו), [=] 'forever until forever' (ע"ד לע"ד), [=] 'the testified knowledge' (היד"ע העי"ד), [=] 'dreaming the dream' (החול"ם החלו"ם), [=] 'the body of the dream' (הגוף לוח"ם), [=] 'the body fights' (המדמ"ה מוח"ל), [=] 'the imagination forgives' (החכמ"ה והגוף), [=] 'and the wisdom and the body' (והבינה והמדמ"ה), [=] 'a power in the balance' (כ"ח במאזני"ם), [=] 'and in the level' (כ"ח בפס"ח), [=] 'a power in *Pesach*' (כ"ח בקמ"ח), [=] 'and in *Nissan*' (ובניס"ן), [=] 'clay in flour' (ובענ"ן), [=] 'and in a cloud'.

It is known that *Sefer Ha-Yashar* (Book of the Upright) has no combined names, but it has hints about them and about their ways. And many of them are in *Sefer Chaim* (Book of Life). The name of *Mem"Bet* (42) letters is also found in the *Sefer Ha-Brit* (Book of the Covenant), which is hinted with chapter headings. There are also hints in the *Sefer Ha-Brit* about them. In *Sefer Ish Adam* (Book of the

Man Adam), the great Name is found combined. And there are also many hints there, and also revolutions. In *Sefer Melitz* (Book of Speech), there is no constant name combined and complete, but only hints.

In all of them, you will find the holy Name, which is the Explicit Name – which is the Special Name that is combined, hinted, and punctuated with many changes. And all of them determine the matter of the ways of the Lord, His wonderful actions, His concealed *Middot*, and about His statutes, which separate between holiness and secular, between light and darkness, between Israel and the nations, and between the seventh day and the six days of work. They are about those who say that the order of separation is a belief. And truly, this is their good and holy order, which fights with the secular – which is 'a lit sense' (קו"ל חד"ש) [=] 'a new voice' (ד"ל חוש"ק) [=] 'a desiring poor man' (ד"ל חוש"ק). And their secret is [=] 'a religion of blood' (ד"ת ד"ם), [=] 'a seal' (חת"ם), [=] 'way, way' (ד"ר ד"ר), [=] 'my spirit, my spirit' (רוח"י), [=] 'he will be purified, he will be purified' (יטה"ר), [=] 'length and length' (טיר"ה טיר"ה), [=] 'the fear and the fear' (אר"ך ואר"ך), [=] 'the sight and the sight' (הירא"ה והירא"ה). And their secret is [=] 'the fear and the bravery' (הירא"ה והגבור"ה).

They are 'light and darkness' (א"ר וחש"ך) [=] 541, 'the fire and the moon' (הא"ש והיר"ח) [=] 535, 'that are after *H"V Y"H* (יה) (שאחר"י ה"ו יה) [=] 'and after He was' (אחר"י שהי"ה) [=] 'back, that was' (ואח"ר שהי"ה) [=] 'a sense of sight' (ח"ש הראי"ה) [=] 'a note of a foreseer' (ח"ש טרז"ה) [=] 'the sense of secrecy' (ח"ט חז"ה) [=] 'a thread interlacing' (ח"ט שז"ה) [=] 'the *Nefesh*

It is known that my intention is not to write the matters of the Names according to each one of the matters, but my intention is to hint a little at the matters of the Names that are thought for the Name as they are. There is no doubt that no man will be found in the generation of the people in our generation among the sages of the *Talmud* that will confirm our words, but they will question about us about what is explicated. And they will ask us how concealed and covered it is. And he will rule upon each believer that is a kabbalist. It is further appropriate for you to know that the Names resemble the matters that concern existence and loss [of life] in the matters of their combination on one side. Indeed, the things that exist were called by the sages *Maaseh Merkava* (Work of the Chariot), and the others were called *Maaseh Bereshit* (Work of Creation). The secret of this one is *ThRP"b* (תרפ"ב = 682) – [=] 'Hebrew' (עברי"ת). And the secret of that one is 'a tribe' (שב"ט = 311) by the way of "And I have passed on the way and found". Behold, the first way guided me in this – to read the books; the second [guided me] toward the wisdom of the *Sefirot*; and the third [guided me] toward the sequence of the story. About this, when you will know the Name of *Yud"Bet* (12) [letters], it will be easy for you to know the name of *Mem"Bet* (42) [letters]. And when you will know the name of *Mem"Bet* [letters], it will be easy for you to know the name of *Ayin"Bet* (72) [letters]. There is no need to discuss it in the rawness of the combinations here, for they are a cause for that which will come. And they will be as signs in every place. Now, set your mind to prepare the sequences of five holy names that are written in the books of holiness, which are not erasable but are carved – i.e. for their wheels are known; they are holy and pure names that are written in the books and revolved in books. And I do not need to multiply them here. Indeed, what should be

made known to you from the truth of their ways and sequences is this – and know it if you wish!

Concerning every name that you will find written from the holy Names that have one word, divide its parts and simplify its combinations in everything that you can, until you will bring it to a Name whose number is less than it. And then, he saw what was added from this on the imagination of that: 'Lord of Hosts' (ש"ם צבאו"ת = 839). Take its generality, and it is [=] 'A ruling minister' (ש"ר), [=] 'a whispering head' (רא"ש לח"ש); [=] 'a minister shall I send' (ש"ר אשל"ח); [=] 'kiss the dew' (תש"ק ט"ל); [=] 'one *Nefesh*' (נפ"ש אח"ת) [=] 'Returns to the head' (שו"ב לרא"ש); [=] 'Mercies are for the head' (רחמי"ם לרא"ש).

So shall you divide until you find from it the Name *Shaddai*. Remove a Name with a Name, and see how much is left from this about that. And you will find that the addition of Hosts upon *Shaddai* is *Alef Lamed* (אל"ף למ"ד = 185). Its addition with *El Shaddai* will be lost, but its addition to *Shaddai* – which is [=] 'God with blood' (אל"ל) – will not be lost. Because it is [=] 'a knowledge from God' (מד"ע מא"ל), [=] 'the circle is full' (מל"א) (העגור"ל). And with *Shaddai* being upon this, the circumference of the face will not be lost. Concerning 'The being' (ההו"ה = 31), its secret is [=] 'God' (א"ל), and its seal is [=] 'and it will be' (ויה"י). And behold, [=] 'God' (א"ל) is combined from the simple and special [=] 'being' (ההו"ה). For every combined, once it returns to the elements from which it was combined, is left with them, further revolves from them, and always returns to them in rotation – circling and revolving. Its first matter always exists, and its shapes and seals are inverted from time to

time. This is the way of the number itself, and the units are the elements for the tens and for every number after them; and the tens are for the hundreds; and the hundreds are for the thousands; and the thousands are for the ten thousands – and so it is up to the end and again. These are all *Sefirot*, and they have combinations. And their inner spiritual secret is 'end, midst, head' (ס'וף ת'וך ר'אש), 'the scale of defect and the scale of merit' (כ"ף חוב"ה וכ"ף) (כ"ף חוב"ה = 660), [=] 'the crying' (צעק"ת), [=] 'the time of end' (ע"ת ק"ץ), [=] 'an ancient created light' (אור נבר"א), [=] 'a damned rock from a tree' (קדמור"ן), [=] 'a tree damned from a rock' (ע"ץ ארור"ר), [=] 'a punctuated letter foresees' (אור"ת מנוק"ד), [=] 'something from something' (י"ש מי"ש) (מנב"א = 700), [=] 'the mind shows the prophecy' (שכ"ל מרא"ה) (שכ"ל מרא"ה = 660); [=] 'the mind shows the prophecy' (שכ"ל מרא"ה); [=] 'Shaddai is His Name' (שד"י שמ"ו), [=] 'his name is Metatron' (שמ"ו מטטרון); [=] 'a praise is praising' (שב"ח משב"ח), [=] 'a thinker calculates' (חש"ב), [=] 'a drawer draws' (צייר מצייר), [=] 'precious from precious' (יק"ר מיק"ר), [=] 'the nocturnal emission is an accident' (הקר"י מקר"ה), [=] 'cold was from cold' (ק"ר מק"ר הי"ה), [=] 'the cooling imagination' (הדמיון המקר"ר), [=] 'I will keep the knowledge' (אשמ"ר המד"ע).

And this is its way.

י	טחז	וה	רגב
	א		
בט	היא	ו	הוא
	טב		
	ו		
	ו		

Start from *Alef* and finish with it again as well, for everything that is counted or thought is delegated from it and returns to it. And therefore, it is the first and it is the last – it is the beginning of Creation and it is its end. And so should you do to the tens in straightness.

י	כלמ	נס	עפצ
	ק		

And so it is for the hundreds.

ק	רשת	נס	נפצ
	א		

And so are all.

Behold, you being from *Alef* and you end with *Alef*.

'Good, good, good, good' (טו"ב טו"ב טו"ב טו"ב) (= 68),

[=] 'life' (חי"ם),

[=] 'the prophet' (נביא)

[=] 'wise' (חכ"ם), [=] 'special' (מיוחד).

Here, it was already made clear to you from this that *Alef* (אל"ף = 111) itself fills [=] *AY"Q* (אי"ק), which are one thing and are also word headings.

One Ten Hundred

[=] *AO"M* (אע"מ), [=] *AY"Q* (אי"ק), [=] *Alef* (אל"ף) are all one. Know that the gate of the hundred is one, and the gate of the one is a hundred. As such, the gate of the thousand is one, and the gate of one is also a thousand. So are the thousands endlessly – and you will understand the rest from this. See how much it is from 'God' (אלה"ם = 86) up to *Shaddai* (שד"י = 314), and how much it is from 'God' (אלה"ם = 86) up to 'Hosts' (צבאו"ת = 499). Also, see how much it is from *Adonai* (אדנ"י = 65) up to 'God' (אלה"ם = 86), from *Adonai* (אדנ"י = 65) up to *Shaddai* (שד"י = 314), and from *Adonai* (אדנ"י = 65) up to 'Hosts' (צבאו"ת = 499). Furthermore, see how much it is from *YHV"H* (יהו"ה = 26) up to *Adonai* (אדנ"י = 65), from *YHVH* (יהו"ה = 26) up to 'God' (אלה"ם = 86), from *YHV"H* (יהו"ה = 26) up to *Shaddai* (שד"י = 314), and from *YHV"H* up to 'Hosts' (צבאו"ת). Then, you will understand the dreadfulness of *YHVH* 'and the truth' (או"ת אמ"ת = 848) – [=] 'the true sign' (או"ת אמ"ת) up to the image.

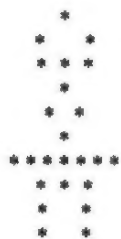
Know that I will write this number for you in general and with hints up to *ThTz"t* (תצ"ט = 499). From the *Alef* up to *Bet* it is 'dew' (ט"ל); [=] 'one *YHV"H* (יהו"ה אח"ד)

comes out, an idiom of yearning, one *Hey*, *Hey* the son of *ABD"H*, 'rock and tail' (אב"ן וזנ"ב = 118), [=] 'left' (זנ"ח = 65), [=] *Adonai* (אדנ"י); [=] 'and I will groan' (ואנ"ח); and I have pardoned that which I shall 'pardon' (אח" = 59); and I had mercy upon that which I shall mercy. From *Alef* up to *Gimel*, it is *Tet"lamed Kaf"Alef* (ט"ל כ"א = 60). And they are [=] *Samek* (ס). Sum them up and you will find *Tzaddi"tet* (צ"ט = 99), [=] 'purple' (סגול), [=] 'salad' (סל"ט). Know that this is their general number: *K"V S"H P"V ShY"D ThTz"t* (כ"ו ס"ה פ"ו שי"ד תצ"ט). And they are the names that are not erasable. *Kaf"Vav* is derived from *Tet"Vav*; *Kaf"Vav* is also derived from *Tet"Vav*, and *Kaf"Vav* is also derived from *Kaf"Alef*, and all of them are first derived from *Yud"Alef* (11), which is *Vav"Hey* (ו"ה = 11). They are also derived from *Y"H* and from *YH"V*, which is *AHY"H*, and from *YHV"H*, for 'God' (א"ל = 31) Himself is [=] 'the being' (ההו"ה). *VYHY YHYV YHA YH* (ויהי יהו"ה) and so *Eloha* (אלוה) is *YHV"H*. And she is *Yud* (י) from which *Yud* emerged – which will be believed to be a *Yud* from nothingness; '*Alef* was believed' (אל"ף האמינ"ה = 222).

[=] 'It believed the wonder' (האמינ"ן הפלא), [=] 'the angel of the wonder' (מלאך הפליא"ה), [=] 'an answering angel' (מלאך עונ"ה); [=] 'bless' (ברך) the [=] 'angel *Samael* (מלאך סמא"ל), [=] 'ride' (רכ"ב) [=] 'the sum wholly, wholly' (ס"ך מל"א מל"א); [=] 'I will be *Mem"Mem Lamed"Lamed* (אני אהיה מ"מ ל"ל) [=] 'filling, filling' (ממל"א ממל"א); [=] 'a wonder is *Alef* (פל"א אל"פ), [=] 'a servant of a world' (עב"ד עול"ם); [=] 'ride' (רכ"ב) [=] 'with his spirit' (ברוחו); [=] 'with it, he killed him' (ב"ו), [=] 'and he will see' (וירא"ה) 'a chariot' (רכ"ב) [=] 'and bravery' (וגבור"ה). And know that from *Alef* מו

to *Dalet* it is 'flower' (פר"ח = 288). And *YHV"H Shaddai* (יה"ה שד"י = 340) will pass; 'Y"H will exist' (י"ה ימצא), 'VH"V will exist' (וה"ו ימצא) – 'Y"H of Creation' (יה"ה המצאה), 'VH"H of Creation' (והו המצאה).

[This part was shaped according to the following sketch.]



The World to Come will be *YHV"H*, the Name of *YHV"H Shaddai* (יה"ה שד"י = 340) from *Bet* up to *Gimel* – i.e. [=] *Kaf"Alef AHY"H* (כ"א אהי"ה). From *Bet* up to *Dalet*, its brilliance 'rushes' (ממה"ר = 285), [=] 'defining' (ממר"ה), 'hurting, speaking' (כוא"ב מדב"ר) = 275; 'the sage is showing' (חכ"ם מרא"ה) = 314, 'life' (חיי"ם) = 68. From *Bet* up to *Hey*, there are '*Dalet* powers' (דל"ת כחות) = 868, [=] 'the ordinance of the powers' (משפ"ט) (כחות). *Samech"Hey* is the seal of man, 'a small Name of Hosts' (ש"ם קט"ן צבאו"ת) = 998. From *Gimel* up to *Dalet*, it is *Resh-Kaf"Chet* (רכ"ח = 228), [=] *Cherub* (כרו"ב) – [=] 'blessed' (ברו"ך) is God, a Living Tree. From *Gimel* up to *Hey*, it is *TY"G QP"H* (תי"ג קפ"ה) = 598, 'the face' (הפני"ם) = 185. From *Dalet* up to *Hey*, it is [=] *Alef"Lamed* (אל"ף למ"ד), and the secret is that *Shaddai* [=] 'learned a wonder' (למ"ד פל"א). As you have seen and understood from this, multiply, sum up, simplify,

and combine the things, and you will understand their secret.

Concerning this interpretation, I have already written in it what I wished from the generality of the things and from their particulars. And I have also prolonged the matters and the combinations that scare the knowledge of the ones that see them in the beginning of a thought. I aimed at them, since they are useful to one whole and excellent person, even if they will not be helpful to ten thousand thousands fools, for that single [understanding] one for me is weighed against them all [and found the most worthy]. And Moshe is weighed against the entire Israel. The face of Moshe is as the face of the sun, and the face of Yehoshua is as the face of the moon. There is one living creature in the sky, which is called Israel, and on its forehead 'Israel' is carved. The shape of Jacob is carved on the throne of honor, and the fathers are the chariot. All Jews are responsible for one another. What I have said about this matter will be enough for you, and consider every speech and every matter. Perhaps, you will understand it and know in it the secret.

והי"ה	יה"ה
	יה"ה
מ	ע
	ך
ואע"י יע"ו	בנל"ך